Philanthropic Soci[illegible]
from Th[illegible] P. Dogg[illegible]

A

COLLECTION

OF

LETTERS

RELATIVE TO FOREIGN MISSIONS;

CONTAINING SEVERAL OF MELVILL HORNE'S

"LETTERS ON MISSIONS,"

AND INTERESTING COMMUNICATIONS

FROM FOREIGN MISSIONARIES.

INTERSPERSED WITH OTHER EXTRACTS.

ANDOVER:

Printed by Galen Ware.

1810.

[PRICE THIRTY CENTS.]

LETTERS

ON

MISSIONS.

Addressed to the Protestant Ministers of the British Churches. By MELVILL HORNE, Late Chaplain of Sierra Leone in Africa.

FIRST LETTER.

[illegible] AND [illegible] ON THE GOSPEL MINISTRY.

THE reader is requested to correct with his pen the following, which are the principal errors, before he reads the book.

Page 2, line 9, for immortalities, read immoralities.
13, —38,—them the, read them to the.
24, —30,—many, read may.
33, —16,—pity, read piety.
39, —6,—tophies, read trophies.
—, —8,—generail, read generally.
42, —13,—dath, read death.
46, —3,—knowlede, read knowledge.
45, —34,—ourselaes, read ourselves.
—, —36,—every, read very.
47, —5,—pirit, read spirit.
66, —17 —oy, read joy.
69, —36,—wether, read whether.
[illegible], —23,—tophies, read trophies.
[illegible], —26,—form, read from.

LETTERS

ON

MISSIONS.

Addressed to the Protestant Ministers of the British Churches. By MELVILL HORNE, Late Chaplain of Sierra Leone in Africa.

FIRST LETTER.

FATHERS AND BRETHREN IN THE GOSPEL MINISTRY,

FROM the pulpit, and from the press, we frequently hear loud calls on Christians to respect the interests of their several Churches. One while, we of the Establishment turn the attention of our brethrer to the alarming progress of Dissenters, and exhort each other to a skilful opposition against Sectaries. Another while, Dissenters rouse the languid zeal of their people, descanting on the excellence of their own modes of faith and worship, and indulging vehement invective against the avarice, the sloth, and the lordliness of Episcopalians. We talk of the *Interests of the Establishment, the Dissenting Cause, the Baptist and Independent Interests, the Methodist Cause*, and the like, until we lose sight of the *Christian Cause, the Common Interests* of mankind, and the diligent, peaceable service of our Master. Thus do we forsake the sublime of religion,

sink into the meanness of partizans, and inspire our flocks with a fierce, sectarian zeal. We first baptise our secular interests and evil tempers into the name of the disinterested and lowly Jesus; and, then, contend for them, with as much warmth and pertinacity, as tho' they involved our salvation. Is not this to fight for Barabbas, and to crucify Jesus?

While we are engaged after this goodly sort, infidelity increases, immortalities are multiplied, the spirit of the world domineers in the Church; and its pomps and vanities insult the standard of the cross. While the Ministers of Christ sleep, and indulge their ease; while they sacrifice to the graces and muses; while they aspire to the reputation of polite learning, or profound science; while they toil in philosophical research, or in planting and watering the tree of civil liberty, our Adversary sleeps not. With unwearied vigilance, he makes head against the kingdom of Christ; and, not content with possessing his own dominions in peace, he wars on the little territory of Jesus, makes bold inroads into the heart of Christendom, and strives to dispossess us of what we have won from his empire, by the labor of ages, and with the blood of an army of martyrs.

But a few years have elapsed, since a learned Englishman entered upon a calculation to show, that were the habitable world divided into thirty parts, nineteen would be claimed by the Heathen, six would fall to the Mahometan, and five only would remain to be apportioned among the divided followers of the catholic Jesus. Whether this calculation be strictly accurate is of trivial consequence; but we must all be deeply affected by the lamentable view of human nature which it affords us. Alas! if every sincere Christian may say, with the Psalmist, *My heart teacheth me the wickedness of the ungodly*; and, if to this, he may add, as we all allow he may, My own house, my own favorite sect, my own privileged country, and the

Christian Church, give sad testimony to the extensive sovereignty exercised by the God of this world, To what conclusion are we led with respect to the religious state of the Heathen and Mahometan nations?

The conclusion is obvious: if the nature of man be essentially the same, in every age and climate; and if the Christian religion be true, the people, who have not our advantages, must greatly suffer from the want of them; and bad as Christendom is, the Heathen world must be much worse, being sunk more deeply than ourselves in *positive* ignorance and vice. If this mode of reasoning be thought exceptionable, I appeal to matter of fact, as far as we are acquainted with it, by those who have visited foreign parts, and have given us a candid account of the manners of their inhabitants. Should a more elaborate proof be required, it cannot be called for by any man to whom these letters are addressed. Christian Ministers are too well acquainted with the grand, exclusive privilege of Christianity, to admit a doubt of what I assert. Whatever sentiments, Reverend Brethren, may be entertained by others on this subject you cannot be ungrateful for the blessings of revelation, and while you rejoice in those blessings, you must have a benevolent desire to communicate them to a people, *who know not the only true God and Jesus Christ whom he hath sent.*

When we consider this deep spiritual poverty of a major part of our fellow-men, we are admonished, that it becomes us to do something for their relief. On this we seem agreed; but, I am sorry to remark, that we agree, more generally, to neglect our duty, than to acknowledge its obligation. Satisfied with the cold approbation of a duty, which it is impossible for us not to feel, we dismiss prospects of wretchedness too oppressive for our faith and love; and console ourselves with the unintelligible hope, that the Almighty will execute, somehow, and at some time, by worthier hands, a work too great, and too dangerous, for us little men.

Fathers, Brethren, Ministers of Christ, in the presence of God, I charge you—I charge myself, with betraying the grand interests of our master, by refusing to propagate his gospel. I charge you with the habitual, open violation of Christ's command, *Go, preach the gospel to every creature.* I charge you with the unspeakable guilt of burying in a napkin, those unsearchable riches, which the Apostle St. Paul thought it the honor of his life to preach to the Gentiles. Lastly, I charge you with doing this without shame, without remorse, and almost without an effort to do the contrary. These, Reverend Brethren, are heavy charges; but I shall not find it difficult to avoid the punishment of a calumniator, by substantiating them in the progress of these letters, which have for their object the spread of the Gospel, and the salvation of the Heathen.

To this object, therefore, I solicit your attention. And, by the mercies of God, I beseech you—by the blood of Jesus, and by our common hope, grant me a patient hearing. Suffer not my obscurity to operate as a prejudice against the cause I plead. I neither deprecate your censure, nor dare I despise it. But permit me to hope, that no infelicities of style, nor defect of genius, nor of judgment, with which the subject is proposed, may be allowed to obscure its splendor, or detract from its worth. Would to God that some one among you, whose name is venerable among the Churches, had stepped forward to save me from the odium of this address! But since You, who have characters to lose, do not care to hazard them by becoming reprovers in the midst of your brethren, allow me, who am without a name, to aspire to the honour of incurring censure for telling truths, which none of us like to hear, or wish to believe; and for telling them with that plainness which they require.

When I consider, on the one hand, the promise and faithfulness of God, who cannot lie, and, on the other,

the noble cause I espouse, I am animated with strong confidence and hope. I come forward, not as a sectary, nor as the leader of a sect. I am not encumbered with polemic armour, nor heated with polemic zeal. It is not a question in science, politics, or morals, which I lay before you. The subject I assert involves the honor of our Religion, the sincerity of her Ministers, the glory of Christ, and the best interests of men. The delegation I pretend to is authoritative; and I am justified in speaking, with all boldness, the truths of the God I serve, in the gospel of his Son. Dispense then, I beseech you, with all complimentary forms; and allow me to address you, with ministerial freedom, and to plead the cause I have undertaken, with that undisguised and generous warmth, which it is calculated to inspire.

He that fears men, when he should speak boldly for God; and timidly dissembles truths, which, if felt aright, should be told with the strongest tones of abhorence, indignation, and contempt, will hardly succeed in writing upon Missions. The subject calls for enthusiasm. It requires vehemence. Those feelings which carried me across the water, I still cherish in my breast. They will never forsake me. I rejoice in them. I wish to impart them to every Minister of Christ, and to every child of God. This I cannot hope to do, if I disguise or palliate them. It would concern me much to incur the censure of treating my Brethren in the ministry with indecent freedom; but I cannot think that truth, however severe, will offend the servants of truth; or that any of my Brethren suppose themselves entitled to use freedoms with the laity, which they will not bear from the meanest of their own body. No, Brethren. While you criticise my letters, you will applaud my design. The esteem you entertain for integrity will give mildness to your censures; and, whatever faults your better judgment may discover in this performance, your good wishes will accompany it into the world,

and your prayer of faith draw down the divine blessing upon it.

From the mercenaries of the Christian Church, my soul turns with loathing. Though I could move mountains, they would remain immoveable. Though I could inspire every real Christian with all the sensations of my own heart, the unprincipled wretch, who sees nothing in the gospel ministry but an affluent and genteel profession, is vulnerable to no sentiment contained in these letters. Like Simon Magus, he has neither part nor lot in this matter—Nor have I any thing to do with *mere* moralists. The waters flow no higher than their springs. The spirit of these letters is, I flatter myself the spirit of Christ—a spirit which they have not received, and, with the things of which, they are unacquainted. In their good opinion, I shall, therefore, think myself to stand high, if I may pass for a well-meaning enthusiast. Under God, Reverend Brethren, my hopes rest on You, who are what you are called, *Christian Ministers*—on you who were indeed *moved* to engage in the Ministry *by the Holy Ghost*, and are animated by a sincere love of the Saviour who so greatly loved you, and by a real regard for the lost sheep, for whom our great Shepherd died. You feel your character. You have bowels and mercies. You are the disinterested benefactors of mankind, and whatever concerns the kingdom of your Lord you call your own. For you these letters are written, and to you they belong. But, in them your pious flocks will, also, claim a part, as large as that interest, which they have in the Son of David.

As the elect of God, holy and beloved, let us, then, mind the things of Christ, to whom we are set apart as a peculiar people; and revolve all possible means of advancing that glorious kingdom, for the coming of which we daily pray. Such meditations will dispose our hearts to peace. They will beat down many controverted subjects, of apparent magnitude, to the hum-

ble level of their real importance. As we muse the fire will kindle; and our Churches and publick Meetings, our families and closets shall attest the animated devotion, with which one Spirit shall teach us to cry, *Let the people praise thee, O God, yea, let all the people praise thee!* On a subject like this, we cannot think long without feeling its attractions. It will teach us to make our requests to the Inspirer of every great design; and, then, to rest on his grace, his power, and his faithfulness, to accomplish the purposes of our hearts. As we advance, discouragements will vanish. Obstacles will be overcome, when we learn to think them surmountable. Difficulties will be subdued as we acquire courage to cope with them. And, when the honour, glory and immortality of our inestimable reward, are set full in our view, no forms of death and suffering will affright us. Instead of that despondency, which has long frozen our benevolent wishes, hope, like the returning sun, will bring an early spring and fruitful summer on our souls. The spirit of our religion, lulled to lethargic slumbers, will revive with the energies of the apostolic age; and the Church will again become illustrious, by her victory over the kingdoms of this world.

And Thou, Lord Jesus, afflicted Father of the Christian Name, blessed Martyr of Humanity, blameless Pattern, universal Priest, unerring Teacher, omnipotent King of truth, of Righteousness, and of peace, deign from thy glorious throne to smile on this weak attempt, and to accept this poor offering! It is a tribute I present, for the life thou hast given, for the blood thou hast shed, and for the joyous hopes thou hast inspired, to cheer, and to direct my mortal pilgrimage. Meek spring of heavenly Wisdom, boundless Ocean of universal, ardent, unprovoked, and undiscouraged Charity, pour thy Spirit into my breast, and into the breasts of all thy servants whom I here address. Teach me and them to interest ourselves in this blessed work, as

becomes men, who are distinguished by thy venerable name, and honored by the ministration of thy glorious gospel! Baptize us with the fire of that love which is stronger than death! Delightfully oppress our gratitude with the everlasting mountains of thy benefits, until every sentiment of frail mortality be suppressed—until faith give us the victory over the world—over life and death, until love compel us to exclaim, *Yea, doubtless, and I count all things but dross that I may win Christ; and I am willing not only to suffer bonds, but to die for the sake of my Lord Jesus Christ, by whom I am crucified unto the world and the world to me.*

Commending you, Reverend Brethren, the Christian Church, and the benighted nations, as well as their unworthy advocate, to his protection, who takes the tenderest part in all our concerns, and is able to secure and to advance them to the utmost, I remain, in the honored bonds of his Religion.

Your humble, but affectionate Brother,

M. H.

SECOND LETTER.

FATHERS AND BRETHREN,

THE genius and spirit of our religion, the characters ascribed to our Lord of the Second Adam, of the High Priest after the order of Melchizedeck, and of a Savior to all people, with many others of similar significance; the various scriptures, which speak of the benefits of his death and intercession, of his kingdom and reign; the prophecies and promises, loudly declare the intention of God, that this last and most perfect dispensation of the everlasting gospel should be the religion of every tribe, and kindred, and tongue. Nay, we are repeatedly assured, in the most explicit language, that it shall be so—that the truth and mercy, the peace and righteousness of our Messiah's king-

dom, whatever temporary checks they may suffer, shall, in the end, overcome all opposition; and that although the river of God may, for a time, be discolored and polluted, by the pernicious soil over which it has rolled its tide, yet it shall, at last, free itself from every foreign mixture, and send forth its ten thousand pure streams, to gladden all the nations of the globe.

How ought our minds to be affected by these prospects? May we not infer from each article of this enumeration, and, much more, from the aggregate force of them all, that it is our obvious, bounden duty, as servants of God, as soldiers of Christ, and as friends of suffering humanity, to exert all our strength in disseminating the gospel? Is it not in our power to do, or at least, to attempt something *worthy* of the cause? Have we not ships, which visit every part of the world? Have we not money—money in abundance, if we were satisfied to live with Christian simplicity, and could be prevailed upon to part with it, as men should do, who have a better treasure in heaven? Have we not ministers who prefer this line of service, and would gladly embark for the most barbarous clime, if they were assured of *spirited* support, and had reason to hope, that the fruits of their labor would not die with themselves? And, if we really have it in our power thus to serve mankind, and to spread our Redeemer's glory, Is it not *criminal*, *base*, *infamous* to neglect it? Is not this infatuated negligence an open violation of the precepts of both tables of the law? Do we love God, revere his majesty, approve his precepts, and conceive ourselves bound by every tie, to serve him, with all our talents, and with all our strength? How does this love, this reverence, this approbation, this conviction, accord with the astonishing coldness, with which we look upon a world full of cruel habitations; where virtue and piety skulk in corners; where sin is universal, uncontrolled and almost unchecked; where the Eternal Majesty is affronted by the abominable idols of the heathen, and the beastly image of a corrupt Christianity.

We say that to love our neighbor as ourselves, and to do unto all men as we would they should do unto us, is the consentaneous voice of the Prophets and Apostles, of the law and gospel. We say well; but do we do as we say, and practice as we believe? Do we love in word and in tongue only, or in deed and in truth? Speak ye desolate shores of Africa; declare ye bloody fields of Indostan; bear your impartial testimony, ye numerous islands of the Western and Pacific oceans! Alas! my Brethren, we dare not abide the issue of the appeal. We have not done unto them, as we would, were circumstances changed, that they should have done unto us. The richest fruit of our philanthropy has been a cold, ineffective pity. We have said, Be ye free, be ye civilized, be ye converted; but we have eaten as heartily, slept as soundly, dressed as expensively, and enjoyed every good thing within our grasp as freely, as though they had been as happy as ourselves. We have had no fellowship with the Saviour in his agony and bloody sweat, in his prayers and tears for the salvation of mankind. Provided we may live in peace and comfort, do a little good in England, accumulate fortunes, marry wives, take care of our children, and creep into heaven at last we appear satisfied to leave our Master to propagate his own gospel in the world.

To these considerations, which must have weight on ingenuous minds, permit me to remind you of the solemn sanction of divine command. The following are some of the last emphatic words of Jesus, as they stand recorded by St. Mark and St. Mathew :—*Go into all the world and preach the gospel to every creature; and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things, which I have commanded you; and lo, I am with you always even unto the end of the world.*

Shall we say, these injunctions were laid on the Apostles only? Impossible! The genius of Christianity,

and the spirit of the precept, forbid such an interpretation. Let it be observed, 1st. The Apostles did not preach the gospel in many countries beyond the limits of the Roman empire; and it was, in the nature of things, impossible that they should preach it to all nations. 2. Had our Lord meant the command to oblige the Apostles only, it would have been sufficient to promise his protection and blessing to the end of their lives and ministry, without adding that grand amplification, *Lo! I am with you always, even unto the end of the world*. 3. The same reasons why the Apostles should preach the gospel to every creature, exists in all their force at this day; and so far from being antiquated and obsolete, gain new strength with the lapse of ages. 4. Whatever exclusive privileges the Apostles enjoyed, as the first promulgators of Christianity yet the office and duty of every minister of the gospel is in spirit and substance, the same as theirs. From all these considerations, it appears, that when our Lord spoke these authoritative words he had in contemplation all his ministers of every age and nation, as well as his immediate disciples; and that we cannot refuse engaging in missions, without contempt of his authority, and shameful deriliction of our duty to God and men.

I made bold to charge you, Honorable Brethren, (implicating myself in the same charge) with betraying the grand interests of our Master, with the habitual, open violation of his commands, and with burying in a napkin the sacred depositum of the gospel. I think it unnecessary to enter into a formal proof of criminations, which the whole tenor of these letters is intended to substantiate. But, after adducing, from the Scriptures, the commission under which we act, and justify our ministry in Britain, am I not authorized to appeal to your consciences, and ask you, Whether you are not guilty of what I lay to your charge? What monies have we subscribed, what associations have we formed,

what prayers have we offered up, what animated exhortations have we given to our flocks and to one another on the subject of missions? How shall we exonerate ourselves from the enormous crime of which we are guilty? Shall we say, we were ignorant of our duty? The world will exclaim, How dare you teach us our duty as Christians, while you continue so grosly ignorant of your own duty as Ministers? If we plead, that we had not sufficiently considered our duty, is not every man justified in retorting, And why did you not consider it, before you entered upon the gospel ministry? In truth, we have no excuse; and it will best become us to blush and weep in secret places, to abhor ourselves and to repent in dust and ashes.

Were I ever so much disposed, it would hardly be in my power to exaggerate our sin and shame. You know, better than I can tell you, that the ultimate reason of any, and of all the commandments, is the will and precept of God; and that we evince the same contempt of his authority, by the wilful neglect of one clear, positive duty, as though we neglected them all According to the spirituality of the commandment we are chargeable with the perdition of all the poor Heathens whom our diligence might have saved; and assuredly, their souls will the Lord require at our hands. Contrast the infamy of our conduct with the grandeur of our calling, and the powers of language fail to give just coloring to our sin!

Had the Apostles of our Lord, conducted themselves towards us, as we conduct ourselves to the Heathen world, not all the refinements of the eighteenth century, would have emancipated us from the worship of Thor and Woden But blessed be the God and Father of our Lord Jesus Christ, their religion was of a different temper. Having received the commission of their Sovereign, they declined not to engage in this warfare. Having counted the cost, they entered into the combat, like men determined to conquer or to die. Confident of

the superlative excellence of the cause, for which they had drawn the sword, they threw away the scabbard and disdained capitulation with the world. The love of Christ, which we coldly talk of, they warmly felt. They had beheld his glory, were witnesses of his holy life and blessed death, his victory over the grave, and his ascension to heaven. Their faith was a commanding evidence of things unseen and gave a present subsistence to things hoped for, they knew, emphatically, by the witness of that Spirit in their hearts, which was at once the seal of their adoption, and the earnest of their inheritance, the immense grace of our Lord Jesus Christ. His poverty had made them rich —— rich in grace, rich in faith, rich in the promise and veracity of God who cannot lie; nor would they have bartered these riches for all the kingdoms of the world, and all their glory. Possessed of a lively hope, they purified themselves as God is pure; and, enriched by the liberality of Christ, they sold their possessions and gave them to the poor, seeking for themselves better riches. As strangers and pilgrims they expected to be hated by the world; and determining faithfully to discharge the ministry they had received, they knew they must suffer persecution; and that men, who hated to be reformed, would pursue to the death those bold reformers who obtruded the holy light of truth, and forcibly dispelled the darkness congenial to their crimes. To suffer for Christ was their glory and their joy. Stripes, chains and death were considered as the highest honours of the kingdom of that Jesus who expired on a cross; bestowed as the prize of valor, and the reward of extensive services and of the most approved integrity. Unawed by those terrors which shake our breasts, as far as reason would permit, they aspired after these honours; lived in hope of the crown of martrydom; and envied the felicity of their fellows, who received it before them. The cross of Christ had crucified them the world and the world to them. In

the strong light which flowed from it, they beheld poverty and riches, ease and torture, honour and infamy, life and death, with a placid mind; and the great world, and all that it contained, was contracted to a point of vanity, before the faded lustre of that eye, which wept over its sins and miseries. Before that object of endless astonishment, adoration and love, they died to themselves and revived again to live to him. They were not their own but his. His blood had bought them, and his love *constrained* them to do and suffer all things for his sake. They had no reserves, no drawbacks on their faith; but, having given in their names to Christ, they would have judged themselves worthy of the fate of Annanias and Saphira, if they defrauded him of their lives and fortunes. With them, all was sacred. It was their meat and drink to do the will of God and to finish the work he had given them. The Apostles led the way and other Ministers followed, from province, to province and from kingdom to kingdom. Their King was in the midst of them, and they saw, by faith, that standard, with that inscription, which was afterwards feigned to have been seen by the politick Constantine. The world fell before such combatants; and its pomps and vanities, its riches and honours, its science and learning, its arts and arms, its potentates and gods, were subdued by the doctrine of the Cross.

In this manner did the first Christians propagate their religion, being mighty, in deed and word; and, living rather than speaking great things, they put to flight all the armies of the aliens. Their conquests were marked, not with the blood of their enemies, but with their own. Truth and righteousness were their arms; and patient suffering, and the doctrine of a crucified Savior, above all miraculous gifts, were the true grounds of the astonishing success which attended their preaching. But the tide of conquest was checked too soon; and although, for a few centuries, some illustrious names supported the honor of the Christian arms, yet the mystery of iniquity, which began to work in the days of the

Apostles, quickly spread, withering the rose of the Church subverting its faith, and corrupting its morals, until it begat a race of men more desperately wicked than Heathenism ever bred, and such alone as could be produced by the *Corruptions of Christianity*.

Brethren, I will not now demand your attention to the melancholy desolations of the Church: nor is it my intention to soil, with a detail of the transactions of a corrupt Christianity, this letter in which I have endeavoured to rouse you from your slumbers, by enforcing the command of Christ; and, to provoke you to emulation, by exhibiting the labours and triumphs of the first believers. They have done greatly; and, though dead they still live and speak to the followers of their faith. It is our part to record their actions, and to give them the applause they have earned so well. But we must do more. We must tread in their steps, and derive encouragement from their example. We must *prove* ourselves their successors, by occupying the extensive field they cultivated. If we refuse to do this, the praises we lavish on them, will be, as were the sepulchres built for the old prophets by the pharisaic Jews, the monuments of our hypocrisy and guilt. Surely, our Lord, his Apostles, his Martyrs and Confessors, lived and died not for the benefit of England nor of Christendom alone.—O my God incline us to call a fast, to proclaim a solemn assembly, to bathe our altars with our tears to confess our sins and treachery, to sound an alarm in God's holy mountain, and to animate each other to the glorious warfare to which we are pledged!

The night is far spent, and the day is at hand. The latter ends of the world are fallen upon us, and we have many considerations to excite us if it were possible, to more than apostolic labours. The East, from which the day springs from on high first visited us, has long been lost to Christ; and the crescent of Mahomet still usurp the places where the cross once triumphed. In the

West, the Roman Antichrist, accurſed of God and man is sinking under the reiterated strokes of divine vengeance. The God of the Christians is baring his arm, and exposing the nakedneſs of the Scarlet Whore with whom the nations of the earth have committed spiritual fornication. The prayers of the spirits under the altar are heard; and a righteous God is avenging the blood of his ſaints, by giving her to drink of the blood of her children. Yet a little while; and we shall hear the cry, *Babylon the great is fallen*; and see the Almighty burning her, as with fire from heaven, by the very hands which erected and supported her hierarchy. The shouts of triumphant atheism, and the scoffs of a vain philoſophy invade our ears. Unheard of prodigies meet our eyes, and suspend our souls with astonishment and horror. The ſame spirit and principles, which have regenerated one christian nation to atheism, are working in others, and will, probably, produce the same effect. We shall soon see kindling upon Spain, Portugal and Italy, that conflagation, which nothing but the pure streams of the Reformation can extinguish. Even in this blessed land of civil and religious liberty, where religion has reared her most august temple, we have much to fear; and no human wisdom can determine, whether the Almighty may not purge our tin and dross, with the same fire, which consumes the wood, the hay and the stubble of the Churches more corrupted than our own. Vain are all the admonitions of our Master, if we do not understand the signs of the day, and put forth those exertions to which they call us.

It is not for the Potentates of Europe to guarantee the welfare of Religion. She disdains all foreign aids. She calls not for the succor, but commands the obedience of earthly Kings. We, the Ministers of Christ are called upon to give the only aids of which she can admit; and she demands our talents, our labors, our fortunes, our influence, and our lives. Let us fly to the succor of our beſt mother, the afflicted Church of Christ. O

s no more fall out by the way. Let liberal Churchmen conscientious Dissenters, pious Calvinists and *pious nians*, embrace with fraternal arms. Let the press n no longer with our controversies; and let the re- brance of the petty interests we have contend- r be buried in everlasting oblivion. Let us vote Minister, who turns one sinner from the error of ife, a wiser man than he, who demonstrates the be- of a God; and study to live and preach like St. l rather than to speak and write with Cicero. Let orever forsake the Schools; and build our reli- on facts, and not on arguments; on the pow- f God, and not on the wisdom of man. Christianity esses herself to the heart. To the heart, then, which e great strong hold of satan, and the inexhaustible azine of infidel sophistry, let us direct our war. us be frequent in our pulpits, and from thence bold- nounce the menaces and promises of Heaven. Let rucified Jesus be the prominent figure of our gospel; be held forth, for what he really is, our strength our and our salvation. Let us not visit and converse as men; but always intent on the object of our com- on, as guardian angel among our people, advise, ex- reprove with all long sufferance and sound doctrine. us not dare to bury our light for six days out of se- but on every proper occasion, when our flocks can nvened, approve our faithful diligence in declaring 's word. Let us beware of what the world calls *lence*; and see that we do not shun the cross of st, and enervate his noble religion, by over anxious avours to render it respectable to men of corrupt ds, destitute of the truth, and whose opposition to the el, does not originate in the defect and obscurity of vidences, but in inveterate hatred of its holiness and venly-mindedness.

ut let not our zeal, piety, and benevolence stop here. us cast our eyes upon the Continent. Let us ex-

tend our views to the ends of the earth Let us henceforth, consider it as our indispensible duty to do all that lies in our power, to preach the gospel to *every creature*. Let Missions be treated no more with cold neglect, or be vilified with charges of enthusiasm. But in public and private, from the pulpit and from the press, let us speak of them as becomes their dignity; and recommend them with that forcible and persuasive eloquence, with which the love of God and man should inspire us.

If we do this, with becoming diligence and zeal, we shall soon have it in our power to confute a plausible objection, with which infidels blaspheme our religion. The partial diffussion of Christianity will then be seen to have originated, not with God, but men. The philanthropy of God our Savior will shine forth in its proper amplitude, as extending to all men; and we, the Ministers of Christ, shall be made to confess, with honest impartiality and ingenuous shame, that the wretched ignorance and abominable vices of the heathen are chargeable on our wicked disobedience to our Master's commands. O let us no longer give place to unbelief, idly affecting commiseration to that wretchedness, which we have it in our power to relieve; but arise and assert our integrity and manhood. We have the key of promise in our hands; let us use it with courage, and bring to light those prisoners of many generations.

I remain, Reverend Brethren,

Your servant in the patience and kingdom of Christ,

M. H.

FOURTH LETTER.

Fathers and Brethren,

In writing upon Missions, I proposed only to call general attention to the subject, and to satisfy myself with a few hints on the manner of conducting them. But, at the request of some friends, whom I have consulted, and to whose judgment I owe much deference. I am now prevailed upon to say, *specifically*, what is it I expect from my brethren in the ministry respecting Missions; and to obtrude my own particular views of the most eligible way of carrying them into effect.

Of you, Reverend Brethren, I require, that you will set to heart the salvation of the Heathen, meditate on the subject with the most solemn and affectionate feelings, and cultivate your zeal and philanthropy by earnest prayer to God, that he would give you towards them bowels and mercies. I would have you suppose it *possible*, that it may be your duty to take a more active part in Missions than you have imagined; and consequently, I wish you to divest yourselves of every prejudice which might bias your judgment, and preclude the convictions of duty. I expect that you will not treat the subject with levity, and much less with contempt; but speak of it with respect and approbation. I think, you should take opportunities of setting the importance of these undertakings before your flocks from the pulpit; and, by your exhortations and liberality, give them examples of zeal and benevolence. I add, that if your convictions of duty lead that way, you should come forward with all boldness, and take your part in the business, what ever it may be in serving Missions, by your pen, your influence, your advice or your personal labors, either at home or abroad.

From Ministers, as connected with each other, I ex-

pect, that they mutually communicate their views as to the most effectual methods of spreading the gospel, and exhort each other to a generous and noble exertion of ministerial zeal. I require them to form Associations, for collecting money, obtaining information, procuring missionaries, and transacting the variety of concerns, which fall under the consideration of Missions. In these Associations, I wish those Ministers to come forward whose character and services give them most respectability, and will enable them to promote effectually the cause they undertake. Last of all, having once engaged, I would have the Association to be actuated by *a true spirit* of Missions. They should be zealous, active indefatigable. Any Minister who is not warmly affected to Missions, should be excluded from the acting Committee. What these Gentlemen are, their missions will be. Having in their power the choice of missionaies, and the management of the mission, they will not fail to give to the whole undertaking the features and complexion, of their own character.—This is the sum of my requisitions; and I flatter myself that there is in it, nothing irrational, nothing, to the performance of which our calling does not oblige us.

The small success which has attended Missions should incline us to suspect, that they have not been conducted in the most eligible way; and dispose us to examine with candor any new method, which may be proposed. I will, therefore, shew my opinion. But as I do not presume to dictate to any man on the subject; so I am aware that no one plan can be formed, which will equally apply to Nations, who differ in their degree of civilization, their policy, their religion, and the face of their country. Whoever, therefore, are intrusted with the execution of our plans, should have the discretionary power, of deviating in their application as the reason of the case shall demand. This observation premised, a general view of the nature of Missions, and of the state of the Heathen Nations, may enable us to in-

fer something as to the line of conduct most likely to ensure success.

Before we can justify sanguine hopes, a considerable alteration in favor of religion must take place among ourselves. We cannot give to others, what we do not possess; and before our zeal will acquire sufficient momentum to effect great things for the salvation of the Heathens, it is necessary that a more general and serious care should prevail about the salvation of our own souls. While we look for this desirable change, we cannot do better than renew our missionary engagements; which will have the most favourable operation in bringing it about. Great designs and great undertakings form great men. They call forth the talents, of which we never supposed ourselves to be possessed; and give an exhibition of splendid virtues, which do not frequent the common paths of life. Courage provokes courage, and zeal enkindles zeal. Considerable success, in any one mission, would encourage many undertakings; and the activity exerted in favour of the Heathens, would naturally call attention to the ways and means of doing good among our own countrymen.

Want of success is the most fatal objection which lies against Missions. We have not taken proper steps to to insure success. We have hardly dared to *hope* for it. A few hundred converts have been considered as a great thing; and a few thousand have been the ne plus ultra of our hope. A revolution must take place in our ideas on the subject. We must hope for great things. We must attempt great things. Until this is done, *tolerable success* is not to be expected. There is a proportion between the object we embrace, and the zeal and exertion we show in accomplishing it. Such limited views as these preclude exertion. Whereas, where great advantages are proposed, men are forward to incur great expenses and to run great risks. Let us, then, determine to give a fair trial to Missions and undertake something which will help

us to form a reasonable judgment of what is, or is not to be expected from them. Let our object be to evangelize the Islands of the South Sea, or to obtain for Christanity *a firm footing* and *extensive spread* in India, China, Tibet, Borneo, Persia, Tartary, and other great kingdoms

The preparations we make must be answerable to the views we adopt Men and money are the nerves of war. A few scattered missionaries, and paltry funds, are inadequate to such conquests. But, as our strength is small, and our forces new levies, unpractised to these perilous encounters, I would recommend to no Denomination of Christians to engage in a second Mission, until experience has convinced them that they are more than equal to the first. We must also be resolved to take the field in the very boldest line of service. A Mission, especially such a Mission as I propose, is one of those enterprizes where the measures which at first sight, appear the most hazardous and desperate, are the most deliberate and successful. Men who are not disposed to run all chances, and to undego sufferings which, on the relation, might freeze the blood of those who hear them quietly by their fire sides, have no business in Missions. And, if missionaries of this cast are not to be had, we may, without any great detriment to the Christian Cause, wait with patience until such characters appear in the world. Men of other dispositions will do, as little as has been done: and if a few individuals of a peculiar turn of mind are willing to relinquish a large sphere of usefulness in Europe for the hope of converting a handful of people in India, they will not have many followers. But they will furnish for us at home, a pretext for talking about greater things, than we have godliness or courage to perform.

(The remainder of the letter is omitted.)

SIXTH LETTER.

Fathers and Brethren,

AN enquiry into what may conſtitute a call to miſſions will merit serious diſcussion. Some incline to treat this queſtion with contempt, as one species of enthusiaſtic jargon, by which religion has been discredited in the world: and, I am sorry to say, it has been, at times, ſo managed, as to give color to their cenſures. Nevertheleſs, you will be of opinion with me, that much ſolid ſenſe and sober piety are contained in it; and when we consider that every thing valuable to man is staked on its determination, they must be strangers to the sentiments of the human heart, and evince a want of reason and ingenuousneſs, which they charge on others, who suppose men of sense will embark on the sea of trouble, without having first viewed the question on every side, and obtained that well grounded satisfaction in the propriety of their conduct, which may hereafter support and comfort them under all its poſſible conſequences.

The general duty of Miniſters and their flocks with reſpect to Miſſions, we ground on the command of our Lord, the characters of his religion, the example of his Apoſtles, the declarations of his Prophets, the common principles of humanity, and the whole aggregate of argument, which ariſes from the nature of the undertaking. But unhapily, as in many other caſes, ſo in this, what is acknowledged as of common obligation is not felt as the particular duty of individuals. In this reſpect, our Lord and his houſehold may be compared to the family of an opulent, indulgent Maſter of many ſervants, who commanding ſome unpleaſant buſineſs to be preformed, but intimating his pleaſure in general terms, not addreſſing to any particular domeſtic, his ſervants inſtead of readily obeying his com-

mands, are all of them disputing from his Lordship's Chaplain to the skullion in his kitchen, which of them is obliged to preform his will. The Chaplain is a gentleman, and is above such menial offices. His Lord certainly understands too well the dignity of his character to address such orders to him. The Steward declares his engagements bind him no farther than to use his pen, and to overlook his Master's rents and disbursements with fidelity. The Butler protests he was not hired to be a footman; and the underlings of the house with many professions of good will, plead they are not qualified for doing their Lord's will. In a word, the business is either left undone, or a few poor honest fellows, who love their Master and are jealous for his honour, go forth and do their best; but not receiving from their fellow servants that assistance which each ought to have afforded them, the business is done in a bungling way at last; and my Lord's Chaplain, Steward, Butler, and other servants, instead of feeling that it has miscarried principally through their fault—instead of being ashamed into exertion, say some of them, that their Lord "never gave such a command," others, "that the time for obeying it is not come," others, "that the bad success of their fellows discourages farther attempts, and while some are provoked that the menials of the house should presume to engage in the business, others, "declare it is vile dirty work and fit only for skullions and shoe-boys." This has been precisely our conduct in Missions.

But how many an individual know that this general duty determines on him? This enquiry will be made with views as different, as are the characters of the men who make it: some to find a plausible excuse for declining their duty; and others from a sincere desire to know and to do it. To the first sort, it will be impossible to give satisfaction. Their first principle, *I will not be a missionary*, precludes all conviction. Their second principle

I will justify my disobedience, determines them to demand such reasons for the *absolute certainty* of their call, as they know, or ought to know, cannot be given them. They demand their call to be demonstrated with intuitive evidence; and while there remains a possibility of their deceiving themselves, prudently determine to run no hazards Be it so gentlemen. We dismiss you from the service until you have acquired more ingenuous minds. Your swords may remain quietly in their scabbards, for this is not a war in which lath will supply the place of steel. You are your own demonstrations that God does not call you to missions; and whatever sins you may stand accountable for in the day of Christ, I think you will hardly be criminated under that statute of his kingdom, *Go preach the gospel to every creature.*

Sincere Israelites, who, like Nathaniel, have ingenuous minds, and worship God in truth, may on this subject be satisfied, as clearly as on any other, which is involved in the truth of the Gospel. In the scriptures, in reason, in providence, in experience of our own hearts and characters; and in our relations in private and in public life, there are to be discovered data, from which we may come by a simple process of reasoning, to a very tolerable conclusion of what is our duty in this instance.

This call is certainly not of man, nor of the will of man. A sense of the worthiness of the undertaking, and a general desire to do the will of God, with the solicitations of friends who think highly of us, and who are of opinion, that there is a providential opening for us to go to the Heathen, do not constitute a sufficient warrant for engaging. Much, very much more than all this is required. The Moravian maxim, "Never to persuade much less to urge a man to engage in missions," has been justified to them by experience; and it will appear perfectly reasonable to suppose, that the levers and pullies of human persuasion, by which a man indifferent to missions may, sometimes, be excited to act in them, give no sufficient momentum to the soul to

ſupport it againſt the immenſe counterpoiſe of fleſh and blood. He, who appears poſſeſſed of the moſt lively zeal for miſſions, may deceive himſelf by falſe fire, and enthuſiaſtick feelings; but the man who wants fire, who is merely prompted by his friends, and ſuppoſes a miſſion a matter to be managed like a parish in England, equally deceives himſelf, though he declaims againſt enthuſiasm, and would have us underſtand, that he is following the leſs fallacious light of reaſon. But I exhort every one, whose whole ſoul is not in the buſineſs, to ſtand firm againſt the perſuaſion of all men. He may be aſſured that miſſionary work is to rough for his ductile nature. If he cannot ſay no to his friends, how ſhall he ſay no to thoſe manifold temptations which will ſolicit him to return? And I beſeech all who have claims to reaſon, to religion, or to humanity, never to attempt to persuade any one, directly or indirectly, to do any thing more in miſſions than he can do with pleasure and unfeigned good will. It is unreaſonable to ſuppose that our perſuaſives can operate to change the character, and in a moment to give a man ſentiments and feelings he never had before. It is not agreeable to the economy of religion, for God to leave the inſtruments of his will, without inclination, as well as ability for doing it. Last of all, it is a moſt inhuman persecution to inſiſt on its being the will of God that any individual ſhould engage in Miſſions, or in any degree to aſſume the province of heaven in pretending to ſearch the heart, and direct the conscience. This conduct is the more odious, as it is an inſtrument of torture, applied to none but worthy and pious minds, where we have moſt reaſons to believe it unneceſſary.

Nor will providences which appear *ſuddenly*, and a *present* willingneſs to engage, prove our call. Providence is a myſterious book, not easily legible, and beſt underſtood when read backwards; and I ſhall much ſuſpect that man's call is ſhewn him by sudden and unexpected openings of Providence, who has never before

made a discovery of it in his Bible, or in his own heart. From a general analogy of grace as well as nature, we are led to expect, that what is born and attains maturity in a day, will fade and die in as short a term. In a missionary we look for strong, permanent, habits, such as are formed by reiterated acts. We do not mean to limit the Holy One of Israel; but to respect Him as the God of order, means and ordinances. He has established the connection of effects with their causes; and though He may and will, when He sees good, invert the established order of things we must not affect more than what becomes the fragility of our nature. We must require the horse to be broken in for the battle. We must expect that the man called to Missions will experience, successively, all the vicissitudes of hope, fear, desire, aversion, confidence and despondency, before he dips his foot in the water, or will be able to contemplate with steady courage the dangers of these depths. If there be a man, who claims exemption from common rules and can in a moment engage in a mission without a disposition previously formed, and having so engaged, can conduct the matter aright, he is no precedent for our imitation.

These observations premised, the first thing towards constituting a call to Missions is ability to comply with it. Let the candidate, therefore, examine himself, whether he be possessed, in a reasonable degree, of the qualifications necessary for that station. From what he has done in the ministry in England, he may form some guess of what he is likely to do abroad. It may also be proper to take the candid opinion of his ministerial friends, whose favorable sentiments will support his diffidence, or whose honest censure may check his temerity. On this subject, if on any, we shall be safe to under rate our qualifications; and, if we are humble, we shall naturally be led to do so. This, if it one way operates as a discouragement, will in another produce different effects. God giveth grace to the humble, and

men will give them honor. An humble opinion of ourselves will neither damp our zeal for God, nor our benevolence to men. It will not pervert our understandings, nor make us dishonour God by disclaiming whatever degree of humble fitness He may give us for the work. The greater the natural and acquired talents of any man be, the better; but all this is not the great thing, the one thing, the living spirit, the eye, the ear, the strength and arms of the missionary, CHRISTIAN GODLINESS, THE MIND OF CHRIST, THE IMAGE OF GOD,—this is the qualification which a missionary cannot do without; which he cannot have in too great a degree; and which if he possess in strength and vigor, his other qualifications, however small, cannot be deemed defective. Upon this subject, then, he cannot put to himself too many, or too close questions. His self denial, activity, fortitude, perseverance, habitual diligence, and conscientious adherence to order and regularity, throughout his whole conduct, will each of them merit minute investigation. If the result of this enquiry be satisfactory to himself, he may be assured that he has, at least, a solid foundation to build upon.

The second head of enquiry is his *willingness* to engage in missions. Here something more is required than cold approbation, or that general disposition to do the will of God, which influences every pious man. We look for a strong, decided predilection—*a passion* for missions, if I may be allowed the term; that species of commendable enthusiasm, which enables professional men to magnify the dignity and importance of their respective arts, and to pursue their object, under every discouragement, until they have carried their art to a perfection, which men of colder minds could never have supposed it capable of receiving. I would have him possessed of that strong passion for missions which Columbus had for discovery, and which supported him for a long course of years against the ridicule of the whole world, against the discouragement of having his

ſervices rejected by different princes, againſt the ingratitude of Ferdinand and Iſabella, and against the repeated mutiny, treachery, and baſeneſs of his companions. I would have him ſo enamoured of his object, as to conſider the hardship and danger of the purſuit a pleaſure rather than a pain; and to find in himself a diſpoſition to ſucceed, or to perish in the attempt. If he cannot engage without a wiſh to return to Europe, and with a full determination, God being his helper, to die in the harneſs, that man has not the ſoul of a genuine miſſionary.

Some of my readers will think I draw a glowing picture, and that my colorings betray the glare of enthuſiaſm. They would have their miſſionary, what they call, a prudent man, a man of reaſon and coolness. They will ſay that he who engages with ſo much warmth will ſoon have his fire damped, and betray as much cowardice in the conflict, as he ſhewed courage before the battle. I will entreat such Gentlemen to give a candid interpretation to my terms, and to enter into the ſpirit of the writer, as well as into the force of his expreſſions. Human language is defective. They who use it are ſtill more imperfect. I may not have the felicity of expreſſing the idea I would convey, exactly ſuch as it is in my own mind; and though I could ſtamp my ideas on language as clearly and forcibly, as new coin diſplays the impreſſion of the die, yet, except my thoughts had the ſame currrency as the Kings coin, my reader may eaſily miſtake my meaning, where I have made none in expreſſing it; and in this manner every man who writes, ſuſtains ſome cenſures which are due to the precipitancy and diſengenuousneſs of his reader. In the light of this obſervation, I beg leave to remark, that Columbus, Cortez, Cæſar, St. Paul, and all thoſe who have done great things in the world, have poſſeſſed a fire, and energy very uncommon; and that this fire, this energy, was abſolutely eſſential to what they undertook and what they performed; but

certainly this remark does not suppose that this fire alone affected every thing. They were men of knowledge, of prudence, and of that coolness which tempered their fire and gave it a proper direction. Had they not been supported by these solid qualities, Cæsar might have perished like Catiline, and St. Paul would never have been God's instrument for building the Church. If my missionary, therefore, has more zeal than good sense, more fire than wisdom to command it, he will soon find that instead of walking in the footsteps of an Apostle, he is flying on the waxen wings of Icarus, or driving the destructive car of the juvenile and presumptuous Phaeton. False fire will not dissolve real cold, nor false courage support the burst of cannon.

But this concession made, I insist upon it, the missionary must not only have true fire, but a large proportion of it; and I insist upon it so much the more, as I see very little attention paid to it; as I cannot but think, that too many good men are forcing Zeno's coat upon the affectionate Jesus; and appear more afraid of offending men by being too hot, than of displeasing God by being too cold. Instead of bringing the world over to Christ by the godlike irresistible charms of truth proposed without false ornaments, we endeavor to accommodate it to corrupt minds, by proposing it under the garb of reason, and with the affected sickly air and feeble tottering steps of morality. In this manner we betray our Master, and lose our own labor. And, however digressive this observation may appear, I affirm it has much to do with my subject; for until we learn to dismiss our moral dialect, and high sounding talk of reason, there will be little right reason or good morals in the Church; until we boldly take up the Cross of the blessed Jesus, and tell mankind that, in religion, there is no other reason, no other morals, than that godlike reason, those divine morals which He brought down to us from his Father's bosom and treas-

ured up for us in his holy gospel, we shall never be able to carry on a war of missions, nor have apostolic men to act in it. A mission, contemplated in its true spirit, and in all its compass of sacrifice and suffering, is not a common thing, and men whose minds are of a common cast are unfit for it. If, therefore, their engagement is so remote from the common course of things, why should missionaries be expected to feel and think in the beaten track? If they are to live in fire, where is the absurdity of wishing them to be endowed with the properties of the Salamander? If their work is apostolic, how is reason violated by expecting they should claim alliance with the blood of St. Paul?—Thanks be to God, his blessed Son does not treat the soldiers of the cross with that contempt they suffer from their fellow Christians! No; the choicest consolations and the most joyous hopes are their portion; and if, the afflictions of Jesus abound in them, they will be comforted with the most glorious anticipations of his kingdom and of his joy.

Nor if a young man, in the early prime of life, should mingle with the lambent flame he has kindled from God's altar, some sparks of wild erratic fire, are we entitled to treat him with contempt and rejection. If his character be supported by solid qualities, those sparks will, with a little time and experience, be absorbed in the purer flame. Nay, should he at first betray some tokens of fear and softness, we should rather sympathize with his weakness than dispair of his courage. If we find in him that tried courage and unrelenting hardihood which characterize the Veteran, who has waded through many a well fought field, and endured the various climes of the North and South, we find much more than we are entitled to hope. St. Paul indeed was at once made a Christian and the chief of the Apostles.. Such power belongeth unto God, and such honor to the man whom He will exalt. But, in spite of the example and exhortations of the great St. Paul, Mark

fled from the work of the apostolic mission; nevertheless, between the wholesome censures of Paul, and the consolatory affection of Barnabas, his spirit was, through divine grace, again excited to the fight of faith, and he redeemed his character, and obtained a good report among the Apostles. Let the candidate for missions be possessed of what degree of zeal and courage he may, no doubt the day will come, when with fears from within and fightings from without, he will be pressed beyond measure, and feel that nothing but abounding grace and Almighty power can console and support him. But, if we must make some abatement for his courage when engaged in actual service, and jeopardying his life on the high places of the field, surely we should require some tolerable degree of ardour before the sword is drawn and blood is spilt. For if the man, who volunteers, and is borne on the strong wing of hope, must expect such rude shocks in the evil day, what are we to expect from him who enters into missions without zeal or energy, and who is, in fact, little better than a pressed man?

The third consideration which I shall notice as essential to a call to Missions is a freedom from such ties as exclude the engagement; and they will be either of a domestic or a ministerial nature. I have more than once expressed my sentiments with respect to the propriety of married men and fathers of families engaging in missions. Generally speaking I do not think it advisable; but I dare not say it is improper. I will not disapprove the man so situated, who shall engage; and, if he and his family conduct themselves in a mission as the Reverend Mr. Egede and his household did in Greenland, they shall have my warmest commendation. Nay, should they through human weakness fail in fortitude and perseverance, the piety of the attempt will, with me, cover the weakness of the execution. But the propriety of such an attempt will in my idea depend on circumstances. The health, strength, and

habits of a mother and her children are to be considered, as well as the degree of accomodation which can be afforded them in a miſſion. Much will depend on the willingneſs of a miniſter's wife to ſhare his toils and perils, and very much will depend on his own ſtrength of ſoul to ſee his wife and family, languiſhing and dying, if God ſhould appoint it ſo, in conſequence of his engaging them in difficulties which they cannot ſupport. If a minister be poſſeſſed of this fortitude, if his wife breaths the same ſpirit with himſelf; and if they both think the venture juſtifiable, let them go, and give an example to Chriſtendom which we ſo greatly want. But if he cannot inſpire his wife with his own ſentiments, I am clearly of opinion he has no call to Miſſions. I reaſon thus. If it be ſaid, that the wife of that miniſter has not pity to engage of her own free will, I anſwer Chriſtianity will not juſtify a divorce by leaving her behind him, and good ſenſe will not juſtify him to take her abroad into circumſtances of diſtreſs and danger, where all her paſſions will be armed to war againſt his peace and to diſcredit himſelf in his miniſtry. If it be ſaid, that his wife is a woman of piety, the caſe ſtands ſtill more ſtrongly againſt him, and a dreadful ſuſpicion will lie againſt his piety. For if a woman of piety, his wife, the mother of his children cannot be made to enter into his call, I muſt ſuſpect that he carries with him abroad more religion than he exerciſes at home; and can entertain very little opinion of his converting Heathens, who cannot convert a godly woman who loves him to follow him to the world's end.—Nor would I recommend the force of ſtrong perſuaſion, much leſs any thing like conjugal authority, with any woman. The man who does this will find, at laſt, that he rolls the ſtone of Siſiphus, and when he thinks he has got it to the top of the hill, it will return with a double force, acquired by the velocity of its deſcent, and cruſh him to pieces. If a married man wiſhes to engage in miſſions, his firſt care is to inſpire his wife

with a portion of his own zeal; if he can do so, well; if not I advise him to stay at home. It is a base unmanly thing to complain of our wives; and women were never generally vicious, base and cowardly, when men did not make them so. Godliness is the most commanding thing on earth, and women who have the best opportunities of knowing their husbands piety, and are personally attached to them, will not be the last to revere it. The man who charges his wife, in nine cases out of ten, will reproach himself; and I affirm when we dare imitate the Apostles, there is little fear of our wives lagging in the race of virtue.

A minister's flock should be as dear to him, and in some sense, dearer than his wife and children; and if we are in posts of uncommon honour and usefulness, it may well admit an enquiry, How far we are justifiable in relinquishing them? We are giving up a certainty for an uncertainty. The good we shall do abroad may bear small proportion with that we leave at home. We may mistake our call, or we may be called to die, while the honour of conquest is reserved for others. We may, for ought we know, groan for years under the consequences of a precipitate conduct, and reproach ourselves for not having better understood our Shepherd's voice. What the charity of others may, and should, lead them to excuse as the error of an honest zeal, we shall probably charge on ourselves as the proud volatile mistake of an unsanctified heart. We may expose ourselves to be the butt of those cold spirits who never had religion enough to aspire to excellence; to be admonished with ignorant, but wounding good nature, "I always told you, you mistook your call, and would soon be glad to come home;" and to be held up as a discouragement to those who would do well—"Look on that man; he began to build, and was not able to finish." We may actually grieve God's spirit; and never recover a post as useful in the ministry as that we relinquished.

And all this may be a very righteous and necessary discipline to humble the man, who having only the qualification of a serjeant in militia, shall aspire to the rank of colonel in a regiment for foreign service.

Far be it from me to discourage any man; but I must hold out no false colors. To have a real call to missions is a great honor and a great felicity; but to mistake our call is a sad thing both to ourselves and others. Nor is there any great danger of my discouraging the man whom God prompts by his spirit to embrace this calling. But some who are really called may be too hasty; they may mistake their line of march, or engage before the signal of engaging be given. I know of no specific rules, for men whose circumstances may be infinitely various. Here every one will reason and judge for himself; here he must divest himself of all prepossessions on either side and make diligent enquiry of that God, who has promised to give wisdom to all who seek it.

Supposing the missionary candidate has gone over all this ground to his satisfaction, the only thing remaining to complete his call will be a reasonable prospect of success. To have this reasonable prospect of success, his measures must be well consulted, and he must be provided with every help, which the nature of the undertaking can require. Let him then ask himself, Have I funds equal to my undertaking, and are the patrons and conductors of the mission in England men of zeal and spirit, such as I can make perfectly free with, who enter in to all my views, and in whom I can perfectly confide, for every encouragement and support? Do they leave me perfectly at liberty to act abroad as I see occasion, not fettering me with cold theoretical councils, and prescribing with decision a line of conduct to me, which amuses them by their fire side to chat over with a friend? Unless he can answer these questions in a satisfactory, manner his measures are not well taken; and if he is zealous in his pursuit he may leave

every thing and ſuffer every thing, to go to India or Japan to find his hands tied behind his back when he gets there, and to pine away in vexation and diſappointment

Let him ask farther. Have I fellow ſoldiers like minded with myſelf, and is my miſſion ſo connected and conducted, that I can have a ſupply of as many of them as my work ſhall require? Have I ſuch an acquaintance with the country where I am going, of its climate, geography, police and manners, as I can reaſonably expect to anſwer upon a trial with thoſe views which have engaged me to go there? If he goes alone he ſhould be a man of no little ſtature. Though he ſhould live and die like David Brainerd, he will in that caſe only relinquiſh a greater good in England to do a ſmaller one abroad. Where a tolerable number of Miſſionaries are wanting a few individuals may be converted; but the goſpel will not be ſpread—nothing will be done anſwerable to the idea of a miſſion. And I confeſs I can ſee no reaſon for marching through fire and water to convert a Bramin in India, when with half the labor ten of our own countrymen might be converted at home; except it be to keep up the dying flame of miſſionary zeal, until Chriſtendom be ſhamed out of the folly of conducting Miſſions in this lazy, abſurd way. On the other hand, ſhould our information of the place we are going to be defective, we ſhall proceed on falſe principles, and when practice is diſcovered to be ſo oppoſite to our theory, we ſhall be liable to turn on the heel, and ſay, this is not the place to which I am called.

When a miniſter has patiently examined theſe four topics, his ability, his willingneſs, his freedom from thoſe ties which prohibit the engagement, and the reaſonable proſpect of ſucceeding, and finds them all concurring to countenance the purſuit, he will I think be in poſſeſſion of every thing which ought to be deſired, or can be obtained to make his call clear. He has nothing

then to do, but to obey the dictates of his conscience, and, casting his care upon the Lord, to make trial of his apostleship. If he is blessed in his deed, he shall see of the travail of his Redeemer's soul, and of his own, and be satisfied. His example will provoke his brethren to jealousy, and his success encourage our exertions. If he fails, he will discourage no man who does not wish to be discouroged. He may come home and tell his brethren ingenuously; "I have made the attempt "and find myself inadequate to it. Nevertheless the "foundation abideth firm, the obligation of the duty "is the same, and do you who have more wisdom and "piety stand forward as the Champions of Christ and "his religion. Let no man's heart fail on my ac-"count; nor suppose because I have done nothing, that "nothing is to be done by the many veterans who "fight under the cross. You censure my rashness, you "chide my pusillanimity, and it is of little matter that "my character sink under a weight of reproach, which "in many respects I have deserved; but do you arise "and be jealous for your God. Conquest hovers over "our banners, if we dare engage with spirit. I am in-"deed defeated, but not discouraged; I despair of my-"self, but not of the cause of Christ. Go, and redeem "the honor I have lost. Wipe away this vile disgrace, "this unutterable shame, which rests upon the Christian "name. Let it not be said that in the eighteenth cen-"tury, in Britain, among the thousands of ministers of "various denominations who are the glory of the "Churches, that men are not to be found who "feel for man, Christians who are not jealous for "Christ's glory, ministers who cherish the noble emu-"lation of following the apostles. If you will not act, "God will raise up stones to reprove and shame you. "If you will not act, you almost justify that temerity "and cowardice which you censure. I have been de-"feated, but it was in the field, and after receiving "many wounds; but you, by more shameful coward-

"ice, give up the cause for lost without making one "generous effort. I have been rash in thinking of my-"self more highly than I ought to think; but you al-"most provoke the repetition of my rashness by under-"valuing Christ and his religion; for when you are "cold where you ought to be animated by the most "lively zeal, it is enough to provoke babes and suck-"lings to take up arms, and if they cannot conquer, at "least, teach us to die for the Captain of our salvation." In this strain may he address his Brethren, for whatev-censure may rest upon his mistake whatever want of sanctification of heart it may infer, if this be the grand fault which lies against his character, it is of such a kind, especially when he comes to see and confess it ingenuously, as infers also something which will support him under its consequences;— as will, with God's grace, lead him to real improvement, and render him more the object of esteem, than of reproach with all who love God.

Next to the inestimable and irreparable loss of his own soul in attempting to save the souls of others, perhaps the most insupportable shock a missionary can have to support, far worse than death, is that of total disappointment, together with a discovery of having mistaken his object. Yet to this total disappointment to this dreadful discovery, is every man liable who engages in Missions. This reflection should guard us against precipitate determination; and teach us to meet disappointments half way. When we are soaring in the clouds, we should often bring ourselves to the ground, by saying to ourselves, "Perhaps I may be mistaken in my call—perhaps the most cruel disappointments await me." Such thoughts are the more needful as men of fire, and such missionaries will be, particularly need them. Too often we deceive ourselves by supposing constitutional vivacity is Christian zeal; and, though we indulge these humbling considerations to consolidate our spirits, as mnch as possible, if disappointment be at last our portion, we shall find it hard enough to support the dreadful concussion when it comes.

Few men of candid minds are wholly blind to conſtitutional failings; and if the miſſionary be ſenſible that his defect leans to the ſide of false fire, it will be doubly neceſſary for him to labour after the ſtronger qualities of gravity, firmneſs, and ſelf poſſeſſion; and to go forth in utrumque paratus to win tophies, or to ſupport the diſgrace inevitably conſequent on an unſucceſsful attempt Should a miſſionary ſpirit be generall excited, many, who mean well, will be induced to venture, who, upon the trial, will find their ſtrength inſufficient for an apoſtolic warfare. They muſt, then, either relinquiſh the war, or perſiſt in it to their own ruin. In this dilemma, the man of feeling, honour, ſpirit, may find ſuch a quantum of pride, ſelf confidence, and impatience in his compoſition, as he never before ſuſpected. His feeling, his ſenſe of honour, his ſpirit, which, with a ſhare of godlineſs, were perhaps the ſecret ſprings of his engagement, will now turn their ſtrength upon himſelf, excruciate him beyond imagination, and, if God's infinite compaſſions do not prevent him, and enable him to ſink quietly into his own nothingneſs at the feet of Jeſus, he will become the prey of that proud ſorrow, which in ſcripture language, is ſaid *to work death*; or, in the phraſeology of this world, *he will break his heart.* The man who is *persuaded* to engage in miſſions is free from this danger; but he who with the ſemblance of apoſtolic zeal, without deep humility, meekneſs and patience, falls into this circumſtance, will experience a hurricane of paſſions, which beggars all deſcription. Much of this I have known too well; and I make this confeſſion, that my readers may learn, that I make a real and important diſtinction, between a well tempered zeal, and that ſpecies of fire which betrays levity and inconſtancy of mind.

One more obſervation I ſhall make on this ſubject. If we would not diſcourage Miſſions, we muſt beware how we indulge the aſperity of cenſure againſt thoſe who fail in their attempts. They have paid the penalty of their raſhneſs, as fully as any man of humanity could

wiſh. We ſhould remember, it is eaſier to attempt great things than to accompliſh them; and if to the proud humiliations of a man's own mind, and those kindlier one's of God's good ſpirit, this poor dejected mortal is to be reprehended, ridiculed, or, under the pretence of pity, to be the object of the vile contempt of base minds, who will engage in great and perilous undertakings? Let Chriſtians, then, imitate the dignity of a Roman Senate, and, inſtead of cenſuring what thouſands can cenſure, and few dare imitate, treat ſuch a one with a generous condeſcenſion which may ſuſtain his mind under afflictions, and encourage others to bold attempts to ſerve a grateful people.

After all, as real Christians are few and false ones many, he who becomes a miſſionary muſt expect what he will certainly find—contempt and oppoſition all the way through; and though it be our duty to treat him in the way I recommended, it is evidently his duty to ſtrive after that lowlineſs of ſoul, which ſetting itſelf under the the eye of God, is neither elated with the praiſe nor dejected by the cenſure of men. In learning of Jesus to be meek and lowly in heart, we ſhall find ſolid and permanent reſt.

I remain, Revrend Brethren,
Your affectionate, humble ſervant,
M. H.

SEVENTH LETTER.

Fathers and Brethren,

IF we would ſee a general ſpread of the goſpel and multitudes of ignorant Heathen gathered into the fold of Chriſt, we ſhould endeavour to mend the miſſionary road and to remove from it all unneceſſary turnpikes: we ſhould conſider the objections, which are made to

to missions, and, by giving them satisfactory answers, shake off those fatal discouragements, which counteract our exertions. I beg leave to lay before you such of them as have fallen under my notice, together with such answers as I have made to my several objectors.

The first trite objection thrown in the teeth of the man, who speaks in favor of Missions, is, *We have Heathen enough in England, without crossing the sea to find them. Convert those we have at home first and then look to those abroad.* This objection reminds me of the language of our Lord, when assuming the cold, severe air of the Pharisee, he made a trial of the faith of the Syro-phœnicean woman who requested a cure for her daughter.—*It is not meet to take the children's bread, and give it to dogs.* And I think it may be well answered by the words of the afflicted mother, *Truth, Lord; yet the dogs eat of the crumbs which fall from the childrens table.* If our Lord may decide the point, there was reason, as well as faith, in her plea. That there are Heathen in England is a melancholy truth; and it will be equally true, when Christ shall come to judge the word, as it is at this day. So that, if we wait their conversion, the Heathen abroad will never be the better for our love. But, it should be remembered, that our European Heathen perish by the abuse of that knowledge, for the lack of which other Heathen are undone. I add, that the ministers who go abroad so far from being felt as a loss at home, will be the means of doing more good among us, than if they had continued in England. For foreign Missions will have the same influence on religion, as foreign commerce has upon agriculture and manufactures. As Christianity prevails abroad, so it will flourish at home. Thus, what is alledged against missions is a substantial argument for engaging in them.

Others object, *I know not that God's time for the conversion of the Heathen be yet come. When St. Paul would have gone into Asia, he was inhibited by the spirit; and if*

St. Paul was mistaken in such a point, well may we be so also.—I answer if my objector means to prove any thing, he should advance a step farther, and say *I know that God's time is not come; and because St. Paul was forbidden in the course of his journey to preach the gospel in Asia before he had visited Macedonia and Greece, (which were riper for receiving the gospel,) therefore, Christan Ministers must not follow the Apostle's example, lest peradventure, they should act under the inhibitions of the Spirit*—But is *I dont know*, in the lips of any man, to be opposed to the authoritative command of Christ, *Go preach the Gospel to every creature?* And is it come to this, that eighteen hundred years after the dath of Christ, and notwithstanding the general opinion of the Church, evinced, by her engaging, more or less, in Missions, from that time to this, that we are in doubt about our Master's will on a subject, which, involves the salvation of so large a part of mankind? If this be the case, how are we to know God's will? What must the Majesty of Heaven do to satisfy our unreasonable spirits? *An evil and adulterous generation seek for signs.* Our scruples stamp our character—St. Paul's inhibition proves the very point I contend for—that we should act under the warrant of a general commission. St. Paul did so. As a man of sense he made use of his reason. He had undoubtedly specious reasons for thinking of going first into Asia; but God who saw farther than he did, ordered him to take another rout, and after he had fulfilled that ministry, he resumed his design to go into Asia and spent a considerable time, there, his labors being accompanied with the same success which attended him in other parts. We read of none of the Apostles looking for particular intimations of the divine will to direct their labors. Sometimes they had extraordinary intimations, and they obeyed them; but, in their general course, after prayer and serious deliberation, they did what appeared to them the most advisable. Lastly, I ask why are we in religion, to contravene every principle of common

ſenſe, upon which we act in all other things? Let us do our duty, and ceaſe to move the councils of Heaven for the knowlede of what the Almighty is determined to conceal. Were St. Paul on earth, and an angel from heaven were to preach the doctrine contained in the objection, I am confident, the apoſtle would ſtrip him of his luminous apparel, and lay his doctrine under an anathema, in all the Churches.

An objection ſimilar to the one I have juſt anſwered, is urged in the following form—*It appears that the order of events we are taught to expect from the Prophecies, is firſt the deſtruction of the Roman Antichriſt, then the converſion of the Jews, and laſt of all, the fulneſs of the Gentiles; in which work, the converted Jews, it is thought, will be the principal inſtruments. The concluſion is, that the time is not yet come for the converſion of the Heathen, and that all our labor to effect it will be loſt.* To this reaſoning, I anſwer firſt, that prophecies comparatively obſcure ſhould not be put in competition with the obligation of clear and explicit precepts. Secondly, if all be granted which this objection aſſumes, it will not follow that we ſhould look for the grand events we hope to ſee accompliſhed, in indolence and careleſſneſs. If none but Jewiſh Chriſtians dare ſignalize their zeal for truth in the apoſtolic way, nor are to be honored with apoſtolic ſucceſs, much, very much may yet be done by us, long before we ſhall ſee righteouſneſs covering the earth, as the waters do the face of the deep. How does my objector know, whether the Lord may not make uſe of the zeal of ſincere Chriſtians in ſpreading his Goſpel, as one principal means of converting the Jews? And how many Millions may there not be brought to God, before the fulneſs of the Gentiles ſhall come in? We are told that our religion ſhall have a general ſpread, an univerſal prevalence in the world, and we are commanded to preach the goſpel to every creature; but inſtead of occupying our talent with faithfulneſs, we fairly bury it becauſe it is not ten. Be-

cause the time may not yet be come for the grand conversion of mankind, we take it for granted, that the day is not come for the conversion of any of them; and because we do not hope for apostolick success, we determine absolutely to do nothing at all But shall those servants be pronounced blessed, whom the Lord shall find so doing?

A third objection arises from the difficulty of the undertaking. *Missionaries at this day*, it is said, *have difficulties to struggle with, which are altogether insuperable; nor can men and money be raised equal to such extensive undertakings.* I grant if we put Omnipotence out of the question, we have little encouragement to engage in this war. But, I also insist, that the insuperable difficulties spoken of exist only in our own cowardice. The Jesuits surmounted them all. The Moravians have done the same. And other men, who will immitate their intrepidity, will be equally successful Nor are the sums of money necessary for those undertakings so great as may be imagined.

When we have proper missionaries and have learned to conduct our Missions aright, the expence attending them will be greatly diminished. Were as large a sum as fifty thousand pounds per annum expended in Missions, what a trifle would a single million of money be in the course of twenty years, to be raised among the Christians of England? And while we pay fourteen or fifteen millions annually for the advantage of civil government, what a small offering is fifty thousand pounds to our Immortal Sovereign for all the blessings of his divine religion? Say that the sum of thirty five thousand pounds bounded our benevolence to our Heathen brethren, this would be one million in thirty years. Certainly this money would be incomparably better spent than the millions consumed in one year's war! In the last year a subscription of more than twenty thousand pounds was given to the emigrant ministers of the Gallician Church; and immense sums are laid out on the sup-

port of our poor, every year. I heartily approve of this way of spending our money; but may I not ask; is the spread of Christ's religion a matter of common Charity, that we should part with money for Missions with as much reluctance as we would part with our blood and think forty or fifty thousand pounds, which a few Gentlemen of fortune can afford to throw away on their pleasures every year, too large a sum to be applied to the first, the greatest and most obligatory charity under heaven? And yet by the expenditure of the sum I have mentioned might thousands of Heathen, every year be brought from darkness into light, and turned from the power of Satan to the service of God.

The want of men is the last thing to be feared. There exists, at this, day in England, a greater number of men who wish for this employment than can well be imagined They are to be found among all denominations Let us but enquire after them and they will appear. But so long as Missions are discouraged and vilified, few of them will brand themselves for enthusiasts, by expressing great forwardness, and becoming *candidates* for them.

It will still be objected that, *Facts do not justify these sanguine hopes; for no fruit has yet been derived from Missions, worth the money and toil, and valuable lives which have been expended on them; and which might have been applied to better purpose in Europe.* I answer, the facts alluded to prove nothing but that Missions have been very improperly conducted; and, that if they are not taken up with more spirit they are by no means likely to answer their end. But, I insist, that the fruit with which they have been attended, proves undeniably what may be done when we exert ourselves as we ought to do. I insist, farther, that those Missions though unproductive, are every justifiable, and have answered valuable purposes. They are justifiable; for the men who have acted in them have done their duty, respect-

ed their consciences, felt for humanity, proved their faith, asserted the honor of their religion, and glorified the veracity, faithfulness and power of God It shall not avail that the world brands their lives with madness, and esteems their deaths without honor. Wisdom will justify her children. They have been *wise*, inasmuch as they have been *faithful*; for there is no man, who hath left father or mother, or house or lands, or friends or country, for the sake of Christ, who shall not receive an hundred fold in the kingdom of God They have also answered valuable ends They will justify the ways of God to men, in the day of final account, and serve to illustrate his mysterious providence. They will condemn the Christian world of unbelief They will have given a great example to us, as having chosen affliction, not with the people of God, but with poor Heathen, in preference to all the riches and honors of Egypt. When Christendom lay asleep, they alone heard the sound of arms, and joined the blessed Captain of their salvation on the plains of Indostan, and in the frosts and snows of Greenland and Labrador. Like Abraham they went forth to a far country; and though the accomplishment of the promise has not been unto them, yet, like that venerable Patriarch they have seen Christ's day and rejoiced In the veracity of the promises, they have seen his seed numerous as the sands on the sea shore,& resplendent as the the stars of heaven. They have obtained a good report through faith, and their bones, like those of Jacob and Joseph, have taken possession of the land of our inheritance. They rest in glorious hope; and though no proud Mausoleum of theirs attracts the eye of man, prone to gaze with false wonder on earthly pageants, yet Angels in amicable converse will point out each hallowed spot, and read the general epitaph—*These were men of whome the world were not worthy!* They plead the cause of Christ with us, nor shall they *always* plead

in vain. Their voices shall be heard, and all Europe shall obey their call. They are the forerunners of the armies of Emanuel, and their labors the welcome drops which promise plenteous rain. Until this is brought to pass, they have the honour to keep alive the spirit of Missions; and will claim a large share in the victories of those, who shall come after them.

Some pious men can indulge no hope of success, in Missions, *while the wickedness of Europeans operates to prejudice the Heathen against the gospel.* We lament the fatal operation of prejudices which arise from that quarter, but think they are pressed beyond all bounds of truth. No people were more prejudiced against Christianity, nor had more dreadful cause to be so, than the poor Indians of California and Paraguay; but their prejudices yielded to the force of reason, and the persevering benevolence of the Jesuits. Truth is great and will prevail. No men are so brutish as not to be able to distinguish between a friend and an enemy; and fierce lions have been subdued by the blandishments, of gentle, human kindness. Beyond all this we must look to the blessing of the God we serve, and the almighty grace of our Lord Jesus Christ. To hope the best is pious and wise.

Many Moralists, who, though bred up in the common forms and principles of Christianity, know not how to value their religion, object, *The death of Christ was a common sacrifice; his good spirit is given to all men; and if the heathen obey the admonitions of the Spirit; they will be accepted through the merits of the Redeemer's death. Why not, then, leave them to their equitable Judge, who having given them but one talent, will not require from them the improvement of ten.*—God will certainly judge them equitably, and will not expect to reap what he has not sown. We grant also, that a Heathen may be saved without an explicit revelation of the gospel, though not without sanctification of the spirit and the sprinkling of the blood of Jesus. But this does not

prove that the gospel is not an inestimable gift; or that it is not our duty to carry it to them. Farther, I answer question with question; and ask, if a man in England may be saved, though he cannot read his bible, what need is there of his being able to read it? If simple reading be sufficient, what need is there of liberal education? If a man may live on bread and water, what need of a profusion of meats and drinks? If the blind may travel from one part of the kingdom to another, by the humble helps of his dog and staff, what can there be desirable in vision, and all the accommodations of inns, carriages, and good roads? Not to press my objector with a hundred more such questions, I affirm, that Christianity gives a perfection to man which sets him almost on a level with angels; and, that the spiritual knowledge and piety of a Confucius or a Socrates, is no more to be compared with the attainments of the meanest child of God under the dispensation of Christ, than the knowledge of a Hottentot is to be weighed against the cultivated reason of a Newton.

The last objection, I shall notice, is of a more unequivocal nature than all the rest. *Missionaries are a disgrace to any nation. Their attemps are highly dangerous; for should they succeed in introducing Christianity into the East and west Indies, it would produce revolt in our colonies, and subvert the British empire in Indonstan.* This objection has in substance been urged in a British Parliament, in the West India Islands, and in the debates of the India Directors. I confess, I know not how to meet it in the way of argument. The men who make it are as unfit judges of Christianity as the blind are of colors; and are as much disposed to receive conviction from reasoning, as rocks are disposed to weep over human miseries, As the servant of the Lord however I shall be told I must be meek. Be it so. The objection is either true or false. If it be true,—if the doctrine of Christ does really tend to produce revolt, and to subvert empires, let us open our arms to French Athe-

ism. Let us renounce this religion of blood, which curses the world with everlasting disorders and contentions; and rejoice that we have lived to a day, when the endless whirl of elements and atoms has produced such noble discoveries. Let us deify the fiend Marat; and let us tell all our worthy countrymen, who pick pockets, cut throats, and delight in such ingenuous arts, that they may dismiss all fears of vengeance from the crucified man of Nazareth. But Christianity never did produce revolt and subversion of empires It has *no tendency* to produce these dreadful consequences. If indeed it were proposed to send forth booted Apostles, to convert the nations by fire and sword, the objection would assume the color of truth, *and only the color of truth;* for no unprejudiced man, who ever read the gospel would dignify such missionaries with the epithet of *Christian.* If on the other hand the objection be false, it can merit no answer but that of indignant silence.

Should it be said these apprehensions do not originate in any tendency which the religion of Christ is supposed to have to operate these effects, but in the accidental abuse to which it is liable from the ignorant zeal of missionaries, the implacable resentments of Slaves, and the bigotted superstition of the inhabitants of India, which would render them jealous of innovations in their religion, a satisfactory answer may be given on all these heads. Missionaries can promise themselves no advantage from exciting revolt from the government which protects them. None but good men will engage in missions, and they must abhor every doctrine which disturbs the peace of society. But a small share of common sense, and of acquaintance with their bibles, will teach them the necessity of enforcing on their converts, that salutary doctrine, which St. Paul taught to the numerous slaves of the Roman empire—*Let as many servants, as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine*

be not blasphemed. Had the Apostle preached other doctrine, he would have armed one half of the world against the other, and excited insurrections and massacres throughout the empire, in which the slaves were nearly as numerous as the freemen. But, if any missionary be blind to this wholesome doctrine of the Scripture, and if he be deaf to the consequences of preaching otherwise, which he will not fail to hear from every quarter, let the laws claim the penalty of his rashness. We will not exclaim that religion is violated by his punishment; and, we expect in return, that the doctrine of God be not blasphemed, and sober minded missionaries vilified, for the dangerous folly of a few hot headed men.

I have not heard that any bad consequences have arisen in our Colonies from the labours of the Moravian and Methodist missionaries; and I am in hopes that the fears of my West Indian countrymen are now pretty well calmed on that head. They now begin to feel the advantage of their ministry, and invite them to labor among their slaves. When once those poor creatures are made real Christians, they almost forget that they are slaves. They bless God for that afflictive providence, which tore them from their native land, and all the charities of life, since it has placed them in circumstances favorable to the knowledge of Christ, and the salvation of their immortal souls. The awful prohibitions of Christianity not only wrest the dagger from their hands, but deprive them of the inclination to use it. Instead of execrating their enemies, the love of Christ compels them to bless and pray for them. Such are the effects, with many others highly beneficial, which flow, naturally and necessarily from the introduction of genuine Christianity into our colonies.

What has been said of the influence of religion in the West Indies, will equally apply to the British Empire in India. We grant jealousies may possibly be excited among the Natives by the introduction of Christianity,

especially among the Mahomedans, whose religion considers it as meritorious to make war on all misbelievers. But, when I reflect on the general character of the natives of Indostan, I cannot believe any insurrections on that account very probable. If the British power there should suffer something in the attempt, the success of the attempt must give it a stability which it has not yet felt. And if the ambition and avarice of the India Company do not one day ruin their affairs, there is no reason to fear that the God, at whose command empires rise and fall, will overturn their empire for the damnable crimes of countenancing truth, piety, and benevolence. If India Directors are too far gone in earthly policy to attend to these reasonings, we need not their services. In Calcutta we dare assert the liberties of Englishmen, and the right of Christ's servants to preach the gospel to every creature. If those liberties are refused, and that right is laughed at, I hope the East will soon be filled with missionaries, who dare suffer any thing which the Governors of India dare inflict, and who, under the fiercest fire of persecution, shall spread, on every side, the light of the Glory of God, in the face of Christ Jesus.

The rest of this letter is omitted.

EIGHTH LETTER.

Fathers and Brethren,

In a former letter, I endeavored to excite your zeal by setting before you the example of the Apostles. In the present letter, I shall attempt to call fourth the sentiments of shame, indignation, and self contempt, by reminding you of the conduct of the children of this world whom our Lord pronounces wiser in their generation than the children of light.

Their ſuperior wiſdom is ſeen in the agreement of their principles and practices; in the fitneſs of the means they employ to the ends they would accompliſh; in the boldneſs and comprehenſion of their plans; and in the policy, energy, and perſeverance, with which they effect their purpoſe. Nor is this to be wondered at. They are *children of the world.* They live in thir own element; and breathe a congenial air. Familiarly converſant with the objects around them, they tread a beaten path, and animate each other by their numbers and their ſhouts. Their principles originate in their nature, are ſtrengthened by early habits, ſharpened by education, and receive their perfection from that grand ſcience the knowledge of life, in which they find the major part of all ranks approving, avowing, vindicating, applauding, and acting upon principles ſimilar to their own. They diſcover their leading intereſt with inſtinctive ſagacity, and hunt down their prey with the fierceneſs of the lion or the crafty doublings of the fox.

With the children of light, who dwell in the midſt of darkneſs, it is far otherwise. Their principles, ſpirit, and manners, have little affinity with thoſe of the world; and they are naturally deſpiſed, hated, and ridiculed by her children. As ſtrangers, they traverſe an unknown country; as pilgrims, they enjoy few accomodations; and as ſoldiers, they tread on hoſtile ground, and fight their way with difficulty. Too often, diſcouraged by the ſeverity of their warfare, and the tediouſneſs of their exile they wiſh for the wings of the dove, that they might flee away, and be at reſt. With implacable reſentment the God of this world and his armies purſue them, as the fugitives of his kingdom; and what is worſe of all, they carry in their own breaſts traitors, who would perſuade them to return from the fatigues of the wilderneſs to the fleſh pots of Egypt. Their old man ſtruggles againſt the new one, inveterate habits recur, and the ſtubborn principles of earthly policy, at one time reſiſt the wiſdom which cometh from above, and, at another, mollify and

accomodate it to the interests of the flesh. Hence religion sits awkwardly upon us. Hence our purposes are broken off, postponed, or executed with a timidity and supineness, which deprive them of half their effect, and indicate that they possess but half our hearts.

But, if the children of this world often seduce us to evil, they also afford us many admirable lessons how to do well. In the present case, we may learn much from them; and from the monarch to the peasant their conduct in their respective stations, will shame the cowardice and inactivity of the ministers of Christ.

Let us first cast our eyes on the mass of men, soldiers, sailors, labourers, and low mechanics who are called plebeians, the vulgar, the rabble, the herd. These poor men toil to extreme lassitude, allay the cravings of hunger with coarse and scanty diet, shun neither hardship nor danger in their occupations, accelerate the approach of age and decrepitude, and have their feelings tortured with the insolence of command, and the various scenes of domestick distress attendant on poverty. Thousands of them are continually crushed in mines, burnt in furnaces, immerged in waters, poisoned, slaughtered, racked to death with rheumatism, or pine away in consumption. Ten thousand fatal casualties are daily hurrying them into eternity. Yet they do not complain, but are content and cheerful. With manly firmness they support the load of life, and calmly tread the path which conducts them to their end. For sixpence a day the soldier exposes his life, and when the ball penetrates his cheek, or his vitals palpitate on the bayonet, beguiles his anguish with the thought that he fell on the bed of honour, and dies in the defence of his country. For a trifling stipend, the mariner encounters all the dangers of the deep, and braves a war of elements. Amid the dark darkness, loud thunder, vivid lightning, and roaring rains, he mounts the rocking yards, climbs the reeling mast, or toils at the laborious pump. Faithful to his shipmates, and

obedient to the maſter, he declines no ſervice but courageouſly keeps death at bay until he ſinks beneath a mountain of waters. All this do theſe poor men risk and ſuffer, ſtrange to tell, without one Chriſtiān principle to ſupport the ſoul. While we, under all the ſanctions of religion, boaſting patrician minds, enlarged with ſcience, and ſuperior to vulgar ſlights, *dare not* imitate their hardihood. A morſel of bread which is all they ſeek, and all they gain, weighs heavier on the balance than the love of Chriſt, the glory of God, the ſalvation of men, the authority of ſcripture, the ſenſe of right, the principle of honor, and all the praiſe and glory of an immortal crown! ! Well might our Lord exhort us to *labor* for the bread that periſheth not, and to *agonize* to enter in at the ſtraight gate!

Conſider next the officers of the army and navy. They are born as well, educated as delicately, and have as large ſhare of the good things of this world as the miniſters of the goſpel. They are refined in their ideas, often effeminate in their manners, and in their perſons, not more robuſt than ourſelves. But when their country calls for their ſwords, they come forth with a commendable gallantry; and, without the hardy habits of the private, go through the ſame fatigues, and confront the ſame perils. Not content with meeting dangers they cannot ſhun, the principle of honor, and the hope of preferment, puſh them on to ſeek occaſions of diſtinction by achievements of heroiſm. Nevertheleſs, they have parents, wives, and children, as we have, who depend for a maintenance on the lives of which they are ſo prodigal.

But how do the officers of the armies of Chriſt conduct themſelves? Little better, I am ſorry to ſay, than an undiſciplined militia, who have covenanted to fight only pro aris et focis; and who are encouraged to put on a red coat and parade in military pomp, becauſe they flatter themſelves they ſhall never be brought to puſh a bayonet. To ſee us exerciſe at home might give

a high idea of our courage and prowess, if it were not too well understood that we had an invincible dislike to hard blows and long marches. Good God! what flowing Eloquence, what strength of reasoning, what animated declamation, do we hear from our pulpits! What potent demonstrations of the truths of Christianity, what confutations of infidelity, what accurate investigation of moral duties, what vehement recommendation of Christian graces, employ the press! And who would not think, that among the many who write and speak such things, a tolerable number might be found to propagate in foreign parts a religion of which we are so proud at home? Alas! while we have soft pulpits and well dressed congregations, snug livings and quiet cures, good food and decent clothes, and may relieve the dry study of the Apostles and Prophets by wantoning in the circle of ancient and modern science, we manouvre to admiration. But to abjure all science except that of the gospel, to compass sea and land for the love of Christ, to prostitute our eloquence by stammering in a barbarous tongue, to exchange our polished friends for savage associates, to break our constitution with hardships in a sickly clime, and to put off the fine Gentleman, that we may put on the rough garb of Christ's soldiers, are things hardly mentioned, and never taught in our colleges and universities.

What a pity it is, Reverend Brethren, that men like us so gentle and pacific, so averse to the alarms of war, so unambitious of martyrdom, and so enamoured of the sciences, should have enlisted under the banners of a Prince who affected to be neither philosopher, grammarian, nor rhetorician; who suffered so much in his own person as to be willing to allow small intervals of repose to his followers; who, instead of putting pens in our hands, lays crosses on our backs; and who instead of deceiving us with fair speeches, and alluring hopes of secular emoluments, declares unceremoniously, that if any man will not deny himself and follow him, although it be

to certain death, he is unworthy of him! Would to God this were a ſubject in which there was no place for theſe biting ironies. But I am ſick at heart, I bluſh for myſelf and the honor of my corps, and muſt write what I feel. Shall the principle of honor, and the hope of ſlow, petty, precarious preferment, advance the children of this world to the rank of heroes, while the certain, glorious preferments held out to us by the Son of God have no power to move us, but are trodden under foot, as though they were husks, or we were ſwine?

Advance next ye ſons of learning, arts, experiments, and try upon us lagging racers, the powers of your manly eloquence, and the evidence of your demonſtrations. In the preſent century, Geography and Aſtronomy have received great improvements, at conſiderable expence, by long, hazardous voyages, travels full of fatigue and peril, and painful obſervations taken in the Arctic Circle, on the ſummits of the Andes, and in the Iſlands of the South Seas. By theſe undertakings the names of Cooke, Wallis, Banks, Ledyard, Haughton, Maupertius, and others, have been reſcued from oblivion, and will be handed down to poſterity, together with the names of the great Kings, whoſe commands they executed, as long as the records of ſcience ſhall ſubſiſt. But are obſervations of the tranſit of Venus, the menſuration of a degree of longitude, the ſolving the problem of a Southern Continent, objects of ſuch magnitude? Will they exonerate the Princes who commanded, or the men who performed their commands, from the imputation of idle curioſity, unjuſtifiable temerity, and a waſte of treaſure and of Blood? If they do, and if He who made man in his own image, and redeemed him by the death of his own Son, be able to appreciate the value of an immortal ſoul, are there not inducements to draw the Miniſters of Chriſt to Africa, Aſia, and the South Seas, infinitely more worthy of a noble mind, than the acquiſition of wealth or the im-

provement of ſcience? Shall religion refuſe to follow, where the love of ſcience leads? Or, have the ambaſſadors of God leſs affiance on his protection, than the naturaliſt who explores the dangerous chaſms and tremendous crater of a volcano? O God of the Chriſtians, ſuffer it no longer! If the great and ſtrong decline the conflict, let the baſe and weak again ſhow the world, that thy Majeſty condeſcends to employ the meaneſt inſtruments, and that thy religion prevails not by the wiſdom of man, but by the powers of thy ſpirit, O Lord!

The mighty acts of Commerce ſhould not be forgotten. What has ſhe not effected? She navigates every ſea, levels mountains, traverſes the deſerts, and throughout the world changes the whole face of Nature. She rules the ſenate, controls the field, and diſpenſes peace or war as ſhe pleaſes. She aſſerts univerſal empire, and calling the nations, peoples, and languages to the plains of Dura, commands them to fall down and worſhip the golden image ſhe has ſet up.

From the time that Columbus led the way to a new world, and De Gama, skirting the coaſt of Africa, penetrated to the Indian Ocean, and the treaſures of the Eaſt how amiable, how uncorrupt, how ſweetened with human kindneſs, how marked with every character of our religion, how beneath all praiſe and recompence, except ſuch as God can give, has been the conduct of the merchants, of Portugal, Spain, Holland, France, and England! From that bleſſed æra, with what a mighty tide has their benevolence rolled to the American, the African, and the Aſian ſhores! What iſlands has it not peopled? What barbarous country has it not civilized! What arts and laws acknowledge not its creating power and foſtering care! What emancipated ſlave does not extend to heaven his unfettered arm, and bear teſtimony to it!!!

All hail, Chriſtian Europe! All hail, ye her ſceptered Rulers, Defenders of the faith, Moſt Faithful, Moſt Cath-

olic, Moſt Chriſtian Kings! Ye Nobles, and ye mitred Biſhops of her realms! Ye princely Traders, and ye legal Seers! Ye Leaders of her hoſts by land and ſea, who rule the ſtorm of war, and bid her battles bleed! Others have done well; but Thou CHRISTIAN EUROPE, excelleſt them all! The Greek, Roman, Saracen, Turkman, Tartar ſword, has thinned the nations; but Thou, great in arts and arms, Queen of the Earth, and ſacred mother of Chriſtians, hath every where planted the olive, and embraced thy ſpecies with maternal arms! The ſpirits of the Incas, Montezuma, Aſian Rajahs, Indian Chiefs, African Princes, Kings of Achin and of Ormus, and the myriads of their *murdered* ſubjects, watch over thy peace, and make interceſſion for thy proſperity before God! Thy laurelled ſoldiery, thy triumphant fleets, and the numerous carriers of thy trade, return to thy bleſſed kingdoms leſs richly fraught with gold and coſtly merchandize, than laden deep with benediction, and the grateful acclamations of the tribes of man? Exult ye Martyrs, in ſons who thus perpetuate your fame! Rejoice Apoſtles, in theſe peaceful, righteous trophies of the croſs! And Thou, Father of all, contemplate theſe fair —— Forgive, God of all mercy, forgive the preſumption of this addreſs! For ever, if it be poſſible, for ever let theſe abhorred acts be blotted from the memorial of thy holineſs. But if the earth, bathed with gore, and fattened with human carcaſſes, cries loudly for vengeance, and if the ſacrifice of thine immaculate Son may not be proſtituted to varniſh crimes, and to ſhield the murderer and ſpoiler from thy thunder, grant, that in that day, when thou makeſt inquiſition for blood, I may not be found guilty of ſilence where I ought to have ſpoken, or be criminated for burying the talent which ought to have been employed in conſoling the mourner, wiping away the tear from his eye, and alleviating the galling weight of his chain, by declaring to the captive the glorious liberty of the children of God, and opening

to his ravished soul, some prospects of a better country, where no Christians thirst for gold, where the wicked cease from troubling, and the weary are at rest!

Do you also, Reverend Brethren, forgive the transports of my feeble mind. But the transactions I allude to, exceed so far any exertions I have been able to discover, in the frozen regions of the church that I was seized with the madness of the multitude, and could not resist the temptation of bowing my knee and worshipping at the united altars of Commerce and of Rapine. Your sober minds will reason where I have only felt; but permit me to hope, that to your reasonings you will associate a portion of my feelings, and you will then have such an application of the subject as I could wish.

A few otter skins at Nootka Sound, soon excited the spirit of adventure in Europe, and not long after the English and Spaniards were going to cut each other's throats about them. This, it seems, was perfectly consonant to right reason. Nobody suspected the nations were mad. And is there a man among all the Ministers of Christ who will treat me as mad for exhorting my Brethren in the Gospel Ministry, to propagate religion with as much zeal as the men of the world trade and fight for otter skins? God forbid!

Thus reviewing all ranks and orders of men, we see that the children of this world are wiser, bolder, and and more successful in their generation than the children of light. Earnestly beseeching the Lord to give you all to feel how strongly they reproach us..

I remain Reverend Bretheren,

Your affectionate, Brother,

M. H.

NINTH LETTER.

Fathers and Brethren,

HAVING traced the general outline of what I have to offer on Missions, I leave it to be filled up by your private meditations, or by some abler artist, who may be excited to present you with a finished piece on this interesting subject. But I cannot persuade myself to lay aside my pen, without again addressing to you the word of exhortation, and when so many are forward in calling you into the field of political, or polemic discussion, certainly I may be bold in provoking you to love of the most disinterested kind, and to those good works which are most acceptable to God, as they originate in the purest principles.

In the Reverend Mr. Carey's Publication on this subject, I was struck with the following passage, which I shall request permission to lay before you. "A "Christian minister is a person who in a peculiar sense "is *not his own*; he is the servant of God, and there-"fore ought to be wholly devoted to him. By enter-"ing on that sacred office he solemnly undertakes to "be always engaged, as much as possible, in the Lord's "work, and not to chuse his own pleasure or employ-"ment, or pursue the ministry as a thing which is to "serve his own ends, or interests, or as a kind of *bye* "*work*. He engages to go where God pleases, and to "do or endure what He sees fit to command, in the "exercise of his function He virtually bids farewell to "friends, pleasures, and comforts, and stands in read-"iness to endure the greatest sufferings in the work "of his Lord and Master.—It is inconsistent with min-"isters to please themselves with the thoughts of a nu-"merous auditory, cordial friends, a civilized country,

" legal protection, affluence, splendor or even a compe-
" tency. The slights and hatred of men, false friends,
" gloomy prisons and tortures, the society of barbari-
" ans, of uncouth speech miserable accommodations,
" in wretched wildernesses, hunger and thirst, naked-
" ness, weariness and painfulness, hard work, and little
" worldly encouragement, should rather be the objects
" of their expectation, Thus the Apostles acted in the
" primitive times, and endured hardness as good sol-
" diers of Jesus Christ; and though we, who live in a
" civilized country, where Christianity is protected by
" law, are not called to suffer these things while we
" continue here, yet, I question, whether all are jus-
" tified in staying here, while so many are perishing
" without the means of grace in other lands. Sure I
" am that it is entirely contrary to the spirit of the gos-
" pel, for its ministers to be actuated by interested mo-
" tives. On the contrary their commission is a sufficient
" call for them to venture all, and like the first Chris-
" tians go every where preaching the gospel."

These, Reverend Brethren, are sentiments worthy of our Character as the Servants of God. Rejected by mercenary essayists and fashionable declaimers they find acceptance with you, and are cherished in your breasts; but, alas! how negligent are we in giving these principles their proper culture! *Principles* did I call them?— To what a dilemma am I reduced? Shall I wound you, or wrong the truth? Better far if it be so to offend men than God. No, Brethren, I dare not call them *principles*, otherwise than as they are principles of a speculative sublime theory, which few of us care to practise In the closet we sometimes meditate upon them with delight; in the pulpit we enforce them with energy; but how soon, how very soon, do we go away, and forget what manner of men we are?

" Who is he," said the beloved disciple, " that over-
" cometh the world, but he that believeth that Jesus is

"the Son of God?" Alas! of the thousands of our Israel, whether ministers or their flocks, how few are they whose religion will bear this test? Where are the holy, happy spirits who have *overcome* the world, and by a truly glorious victory cast contempt on Macedon and Rome? Where are the men whose conversation is so in heaven, who so behold the glory of God, as to be raised above the interests, the hopes, the fears, the pomps and vanities of our petty system? O how very few there are to whom we can point with our finger and say, that man is truly apostolic! The great Majority of such as, in the judgment of Charity, may be deemed *sincere* Christians, are nevertheless, in a feeble infantile, unsettled state, halting often, sometimes stumbling, grieving their friends and affording triumph to their enemies. Notwithstanding the revival of religion which has taken place in England, in the last fifty years, what littleness of faith, what coldness of love is there among us? While we compare ourselves among ourselves we are all disposed to assume praise; but when we place ourselves in the light of God's countenance, with what difficulty do we endure the divine splendor! What doubts, what fears, too often repel our confidence, confound our spirits, stop our mouths and prevent the delightful accents of Abba Father, which can alone gladden our hearts?

When I consider the state of things among us I wonder that infidels have not thought it worth their while to follow, more generally, in the track of Mandeville, and relinquishing the attacks upon the doctrine and evidencies of Christianity, directed their malice to a more vulnerable part, and stabbed our Saviour through the persons of his followers. Where truth and brotherly kindness find so much to censure and lament, what havoc might we not expect from ignorance, falshood, and malignity? This indeed appears to have been the mode of attack adopted by Voltaire and other pestiferous spirits on the Continent. They have prevailed

The religion of Jesus is proscribed, his sabbaths are changed, his cross trampled upon, and his mediation despised. But could Voltaire and his nefarious colleagues work such wonders? God forbid! The Priests, the Priests betrayed their God and their religion. Their bigotry, superstition, secular and spiritual wickednesses, have made their flocks infidels, atheists, and a holy, righteous God has delivered them over to be destroyed and plundered by the miserable men whom they have provoked to madness, and caused to blaspheme that venerable name by which they were called. May we see the rod, and learn instruction from their fall! May we be jealous of our ministry, and compel men to respect it, by so making the light of our holy conversation to shine before them, that they may see our good works and glorify our Father who is in heaven. The ministry has long fallen under great contempt among us, and the laity too generally consider us as mere secular men, who declaim for pay and with vile grimace, one day out of seven, hold forth a language, which if true, condemns ourselves as much as those who hear us. Instead of blaming them, let us reform ourselves. Instead of talking of the dignity of our character, let us learn to feel and support it. Let us show them that we despise money, are superior to popularity, and have renounced all meddling with what is foreign to our calling. Let us mark the example of St. Paul, "Giving," as he says, "no offence in any thing that the ministry be not "blamed; but in all things approving ourselves as the "ministers of God, in much patience, in afflictions, in "necessities, in distresses, in stripes, in imprisonments, "in tumults, in labors, in watchings, in fastings, by "pureness, by knowledge, by long suffering, by kind-"ness, by the Holy Ghost, by love unfeigned, by the "word of truth, by the power of God, by the armour "of righteousness on the right hand and on the left, by "honor and dishonor, by evil report and good report; "as deceivers and yet true; as unknown, and yet well

"known; as dying and behold we live; as chastened, "and not killed; as sorrowful, yet always rejoicing; "as poor, yet making many rich; as having nothing, "and yet possessing all things."

Let us do this, and the ministry will hold up its head. And should it be thought, that the circumstances of our living in a Christian country and enjoying the protection of equal laws, dispense with our exhibiting some of those attestations of our ministry, which the Apostle enumerates, I beg leave to observe that as a mere nominal Christianity in our countrymen will never shield us from contempt, hatred, reproach, and persecution, as far as the laws, of the land will permit, in the faithful discharge of our ministry, so the possession and excercise of fervent and expansive charity, both to the evil and the good, would necessarily make us symbolize with the Apostles in labors, watchings, fastings, affliction, necessities and distresses of various kinds. An attempt to do much good is the sure way to suffer much evil. Provided we will let the world go on as it pleases, and see our fellow creatures posting to perdition without any, or with only feeble attempts to save them, they will leave us alone, and perhaps speak well of us; but let us throw ourselves in their way, let us attempt to stem the torrent, and we shall find religion will receive little better treatment at this day, than it did eighteen hundred years ago. Our meeting with so little persecution for righteousness sake, is one demonstration, that our religion does not over much gall the Devil and his children. For he and they will certainly fight for their kingdom. But it is worse still that we seem *studiously to shun* the cross of Christ. How many of us are quitting some situations, and rejecting others, which promise much usefulness, merely because we think our learning and talents thrown away on the poor, or our stipends so small that we cannot live upon them like Gentlemen, or because our spirits are too high to stoop to owe our maintenance to pious friends; or because we cannot live by faith on the liberality and faithfulness of Christ,

and endure the prospect of leaving our widows and orphans to his support? How few of us prefer a poor place to a rich one, and think it a sufficient reason for doing so, that we can be more useful, and more pious, in an humble station.

I flatter myself none of you, Brethren, will ask, What has all this to do with Missions? But if you do, I answer, evidently very much. While we betray this secular spirit, are so very polite, and so much like fine Gentlemen, what have we, or what *ought* we to have, to do with Missions? To what can it be ascribed, but to the prevalence of this spirit, and of these manners, that we hardly ever think of them? Are not Heathen men? Have they not souls to be saved? Dare we avow other end in our ministry than the salvation of men's souls? Are we not commanded to go and preach the gospel to them? Are there any discouragements which stop the children of the world in the pursuit of money; and if we loved souls as well as they love money would discouragements stop us? Are the ministers of the gospel the only men born with the souls of women? Have we a right to talk of dangers and sufferings, who believe the Son of God was incarnate for our sake, born in a stable, cradled in a manger, lived on alms, had no place where to lay his head, and expired like a malefactor on a cross? Let moralists decline danger and shrink at death; but let not us, who call ourselves emphatically *gospel ministers*, who rejoice in Christ crucified, who preach remission of sin in his name, and speak of a life hidden with him in God, let us not follow their example; or, if we do, let us candidly confess, that our wavering faith has no firm hold of Him, who is the resurrection and the life. And if Heathen are men, have souls, and the only end of our ministry is the salvation of men's souls; if we are commanded to preach the gospel to them, if we love souls as well as the children of this world love money, if we are not women in the form of men, and if the sufferings of Jesus prohibit

all pusillanimous clamors about sufferings and danger, is not our God jealous, does he not require cheerful, uniform obedience, and will He hold us guiltless, if we refuse to obey his pleasure? Say we shall not forfeit Heaven, though we all lurk at home like sluggards, yet is there nothing in our souls, which aspires to heavenly praise and glory? With this littleness of soul shall we not blush to meet the Apostles in their Master's joy? Shall we be content to be saved as by fire, when we are called each of us to enter into glory like Elijah in solemn triumph? O where is the Lord God of Elijah! Or where the spirit of him who said "it becometh me to fulfill *all* righteousness---it is my meat and drink to do "the will of Him who sent me, and to finish the work "which He has given me to do?"

How long, Brethren, shall we rebel against our Lord? How long, like Jonah, shall we attempt to flee from his spirit, and refuse to carry glad tidings of great joy unto all people? Should some sneering infidel take up this publication. What would he say on reading it? What can we expect him to say? I fancy I hear him expressing himself in the following language, "What does this mad fellow mean? Why does he not go to "the Heathen himself? Or if he did, can he imagine "his enthusiastical publications will make others as mad "as himself? Let him write for ever, our Bishops, Archdeacons, and other church dignitaries will not budge an "inch. Rectors, Vicars, and Curates, are well disposed "to follow their good example, and will never be prevailed on to turn spiritual knight-errants. The Dissenters who charge the Establishment as the elder daughter of Rome and say her ministers preach only for fat "livings, have no more zeal than the men they reprove "to encounter their missionary windmills. Even the "Methodists, who consider themselves as the grand "Reformers of the day, and vapour about the hardships "of their itineracy, love to keep in snug quarters in "Old England, or have no stomach to venture farther "than our West India Islands, where they live in com-

"sort, and can assume the important name of mission-
"aries, without experiencing the hardships of the under-
"taking The modest, quiet Moravians, are the only
"people, who seem to believe the Apostles and Prophets
"and who whether they do much or little, look the
"hardships of a mission in the face like men. This
"fellow had better think of his own preferment, and
"dream of missions on a soft bed, than thus proclaim him
"self a fool by supposing his letters can do good in the
"world."

Churchmen, Dissenters, Methodists, what will you reply to this reproach? Shall we make a book to confute him? It will be found, I fear on the trial, that it is easier to make a hundred books, than to engage one man to prove the sincerity of his love to perishing sinners, by sacrificing himself and his family to their welfare. Here we are differing from each other in various points, and contending hard to shew that our own Sect, whatever it is, is lodged in the penitralia of the Temple of Truth, and is the foremost in the race for heaven; but when the question is put, Which of you will forsake all, deny himself, take up his cross, and, if God pleases, die, for his religion? It presently appears that Churchmen, Dissenters, and Methodists, are more closely united in principle and practice than they are aware of. We all straightway, with one consent, begin to make apologies and to say, I pray have me excused, while some openly cast contempt on the undertaking, and throw out evangelical jokes upon the few who consider missions in a serious light. Shall Churchmen, Dissenters, Methodists, deny these facts, because there are among each of them a few men whose conduct may be urged as an exception against them? Surely this is disingenuous.

Many of us complain of an antichristian union between Church and state, and that religion is fettered, and made, like a child, to walk in leading strings. We say that religion flourished most when she had to contend with

the State, and had no other support than what she derived from her own native strength. Let this be granted. It was so once, but it is a little problematical, whether it would be so now. "Tempora mutantur et nos mutamur in illis," Are we *apostolic Christians?* Can we contend with hunger, thirst, cold, nakedness, perils, and the sword? Can we walk without those leading strings? If we can, and if we feel them so galling, so degrading, why do we not do so? Are there not two thirds of the world, where we shall not be insulted by legal protection, or be paid, like secular men, for our labor? Have we not full oportunity of shewing the politicians and great men of Europe, that Christ, his ministers, and people, are able to uphold their religion in the world, without their support and that we can multiply now, as in the primitive times like the polypus, when he is cut in pieces? And yet the precise reason why we do not engage in Missions is because we cannot enjoy that *secular* protection, and those *secular* comforts, which we have in England. To follow the Son of God where he has no place to lay his head, and no other recompence to offer us, than the cup he drank of and the baptism with which he was baptised, is more I fear than we are able to do; and until we can do so, it will remain very questionable, whether we can walk without out our leadings strings.

This appears to be the case so evidently, that those who patronize Missions feel it necessary to secularize them, and to put them, as much as possible, on the same footing as a parochial Cure in Europe. They are afraid of alarming us by shewing the dark side of things, and hardly conceive that there exist among us men, whose spirit, dare aspire to an *apostolic* warfare. Hence it is, that neither they nor we have faith to think of subduing kingdoms; nor are they to be subdued by a few fair weather soldiers, accompanied by delicate women and children, educated in fashionable accomplishments, and accustomed to all the delicacies of life; who are absolutely incapable of exposing them-

ſelves to ſun, wind, or rain, or of exerciſing those charities which were once the ornament and praiſe of Chriſtian matrons. I fear, I fear greatly, that I write to the winds and that neither Chriſtian Miniſters nor their wives, have piety enough for this engagement; and that the Miſſionaries we are able to ſend out with the equipage, they require for their camp, will do no more towards ſubduing India to the faith of Chriſt, than a few effeminate Aſiatics, with their Harams, and dancing girls, would do in an attempt to bring Great Britain under the yoke of the Mogul.

If there were absolutely none to encourage the attempt, and nothing exiſting at this day in the form of a miſſion, the conduct of the miniſters of Chriſt would be more excuſable; but it ſeems, as if the providence of God had kept alive ſome ſenſe of duty, and ſome examples of zeal, both among laity and clergy, to be a teſtimony againſt us, and to hold us up to infamy to future generations. What is done, indicates, that we know our duty and what is left undone evinces, that we have no inclination to do it. We miniſters have no reason to complain of the laity. They are willing to give us all encouragement; nay, they invite and ſolicit us to engage; and freely offer to do all in their power to make us comfortable; and yet we refuſe to ſtir. I am ſorry to ſay, that this reproach falls more immediately on myſelf and other *goſpel* miniſters, in the eſtabliſhment. The Sierra Leone Chaplainſhip went a begging pretty far before it fell into the hands of my Colleague and myſelf; and now that we have declined it, it lies neglected, as no man thinks it worth his while to pick it up For ſome years great enquiries were made to procure an Aſſiſtant miniſter for the Reverend Mr. Johnſon, at Port Jackſon, and with infinite difficulty, that poſt is, at laſt, filled; but all the enquiries made among *goſpel* miniſters, for three years paſt, and, which are ſtill making, after an aſſiſtant for the Reverend Mr. Brown, at Calcutta, have

hitherto been without effect. Whether this does us honor, I leave the world to judge. I shall however contrast these facts with one from Mr. Spangenberg, a Moravian Bishop, who informs us, that when, at Bethlehem in North America, letters were read in the Brethren's congregation, stating, that several of their missionaries had been carried off by sickness in the Island of St. Thomas, in the West Indies, *that very day* seven Brethren offered to go and replace them.—This is just what things ought to be, and any Church which can produce such men may engage in Missions.

That our Brethren of the various denominations of English Dissenters have any cause to rejoice over us in this respect is more than I know. Except the Rev. Mr. Carey and a friend who accompanies him, I am not informed of any of their ministers who are engaged in missions. Would to God they would undertake something in this way for Christ, which might provoke us to jealousy!——The Reverend Dr. Coke has of late years done something in this way in our West India Islands; and might have done much more, had the Methodist Preachers *as a body*, given him that unequivocal support, to which his zeal in such a cause should entitle him — Hitherto those Missions may be considered as *his* missions, rather than those of the Methodists I am, however, happy to be informed that his Brethren, begin to enter more heartily into the spirit of Missions, and I flatter myself they will now embark in them, with all their soul, and all their strength. But, whether they do it or not, it is infinitely to be desired that it should be done by some of us; for however we may suppose ourselves entitled to reprove each other about modes of faith and forms of worship, upon this business I know not who may throw the first stone. And if I take the liberty of speaking so freely, I appeal to God, it is not because I suppose myself entitled to reprove others from any merit of my own; but because I ingenuously confess my sin, and am

willing to come in for a full share of our common shame.

Our conduct in respect of Missions, evinces beyond every thing the low degraded state of the Christian ministry, and the ideas which too generally prevail about it threaten to degrade it still lower. An improper attachment to secular interests and honors, exerts too much of its baleful influence over those whose principles teach them better things; but what consequences may not be expected to flow from the love of money, and the love of praise, when men of the first character and influence in the church avow them, as *allowable motives of ministerial conduct.* Nevertheless, we have lived to hear them so avowed, and to the shame of human nature, but to the exemplification of the scripture declaration, that by wisdom men knew not God, to hear them avowed from the admirable pen of ARCHDEACON PALEY. After adducing other reasons to shew that a distinction of orders in the ministry, is most conducive to the general ends of its institution he concludes as follows—"And lastly, that the same fund produces more effect, both as an allurement to men of talents to enter into the Church, and as a stimulus to the industry of those who are already in it, when distributed into prizes of different value, than when divided into equal shares." —Paley's Moral Philosophy, vol. 2, p 323.

God of heaven and earth, what a stab is this to the vitals of thy religion! I appeal to every godly man in England, Whether all the talents, all the learning, and all the virtues of a Paley, can shield the man who avows these sentiments from his contempt? And yet this is the man who teaches us *morals*—who instructs our young minsters—whose book is honoured and applauded in our Universities! But who that adopts these sentiments will engage in missions? Alas, the *allurement, the stimulus, the prizes*, Mr. Paley talks of, may induce men to cultivate their talents with as much care as he has done, and to write as well as he has written; and they may,

perhaps, draw from our ecclesiastical lottery, as rich a prize as he has drawn; but as soon may the carrion crow beget a dove, as they will induce him to conduct himself in a ministry as becometh the gospel of Christ.

Thus it is that we are not ashamed to drive insolent bargains with the Son of God, and tell him we will stoop to assume the contemptible character of his ambassadors, if he will hold out to us rich and honorable prizes to allure men of our talents into the Church, and to stimulate our industry when we are in it. Truth, virtue, religion, God and heavenly glory, are no allurements, no stimulus, to our aspiring minds, until they receive the currency of this world, by being attached to the foolscap of human honor, or to that pernicious metal, which can transform the Apostles of Satan into the ministers of Christ. Others of us appear ashamed of these simonical practices, and say, "Lord I will follow thee whithersoever "thou goest; only shew me a little more indulgence than "thou hast shewed to thyself. Excuse me from watch-"ing and agonizing with thee in Gethsemane. I will "take up my cross; I only deprecate the being crucified "upon it. I am willing to forsake much; but compas-"sionate my weakness, and do not command me to sell "all. I will follow thee any where on land; but O spare "me the horrors of a voyage by sea. I will preach "for thee amongst the poorest of my own na-"tion; but do not send me to a strange country. "I acknowledge I am a miserable sinner, unworthy to "be a door keeper in thy house, nevertheless, my elocution "is popular, I am much followed and applauded; Will "it not be more for thy glory for me to stay at home, "while any man of inferior talents may go and preach "to the Heathen? I have heard that they offer human "sacrifices in Otaheite, eat men in New-Zealand, are "absolutely brutish at Port Jackson, and that the scorch-"ing sun and heavy rains in Africa are inevitably fatal. "O let the life of thy servant be precious in thy sight! "Send me not to untameable barbarians, or to a clime

" where I cannot be certain of my life for a day. Be-
" ſides the difficulties of theſe undertakings are inſuper-
" able. It is probable I muſt cultivate the ground
" for my maintenance, and I have been brought up del-
" icately from a child. Thy Apoſtles who were poor
" fiſhermen, and never poſſeſſed my extenſive learning,
" elegant manners, and genteel notions, were well ſuited
" to this rough work; yet even they preached to a civ-
" ilized people and being furniſhed with miraculous
" powers, their labours were the more productive; but
" what ſhall I do who have not their advantages, and
" have my mind ſo vitiated by falſe learning, that I can-
" not ſtoop to the ſimplicity of the goſpel? Certainly
" to engage in miſſions is to plough on a rock, or to
" build on the wave. O let me be any thing but a miſ-
" ſionary, for my ſoul ſinks within me at the mention
" of it, nor can I derive any conſiderations from earth,
" heaven, or hell to make me willing to die for thy
" ſake. I am not ſingular in my opinion of miſſions,
" for we are all agreed clergy and laity, churchmen and
" diſſenters, Indian directors and parliament men, with
" few exceptions, that they are impracticable; and that
" if they were not, yet "miſſionaries would be a diſgrace
" to any nation;" that we have no right to interfere in
" the changing the religion of a foreign country. They
" would certainly deſtroy the Slave Trade in Africa;
" and ſome well informed, reſpectable Directors of the
" India Company, are of opinion that they would "ſub-
" vert the Britiſh Empire in Indoſtan," which, they think
" of far greater conſequence than the eſtabliſhment of
" thy deſpiſed kingdom. A few wretched Pariars might
" indeed be converted, or rather made hypocrites by
" Chriſtian charity; but there is nothing in Thee, or
" thy goſpel, to influence Chiefs of the noble Caſts (whoſe
" ſouls are certainly more valuable than thoſe of the vile
" Pariars as is a thouſand to one) to forſake the religion
" of their anceſtors. Good Lord, what is to be done
" where every thing thus makes againſt us? O deſiſt

"from thy purpose! Thou art the Saviour of all men, "and God is a merciful Father to them all; if it please "thee, thou canst save the Heathen without the gospel, "and, if not, *thy will be done.* Nevertheless Lord, if thou "wilt force us to cultivate this unpromising field, do "not think of sending missionaries out immediately, but "let lay-school-masters go to receive the first fire, and "teach the little children reading and writing; and "then will we go, and enter into their labors: for the "experience of ages has taught us, that where the preach-"ing of the gospel makes one Christian, education makes "ten. Hence instead of preaching first to the parents, "and then establishing schools, for the education of the "children, as the Apostles did (who knew that the "sword of the spirit was of heavenly temper--an instru-"ment into which the God of Glory had wrought all his "attributes, we, having lost the art of using it, and that "vigorous arm which gives it the demonstration of the "spirit and of power) we go to work another way, by "educating children first; and many are of opinion, that "the best way of enlightening the Heathen is by putting "the moon in the sun's sphere, and having children to in-"struct their parents, rather than parents to teach their "children.—If Lord thou wilt seriously weigh all these "things, we flatter ourselves thou wilt be of our way of "thinking."

Wild, ludicrous, and even blasphemous, as this soliloquy may be, I am persuaded, it does not contain a sentiment, which is not the genuine effusion of the human heart. I have traced some of them in my own heart, and I have detected others, in the language which has been frequently held to me on missions. I have only thrown them together, given them a tongue and utterance, and exposed them without disguise as they walk before God, who searches the heart. If ministers and Christians will not recognize what exists in their hearts, and lives in their lives, I have at least done my duty in setting it before them. If they see themselves in the

glaſs I hold up. I truſt, with God's bleſſing, it may produce ſalutary effects, call them into action, and enable them to ſtop the mouth of malevolent reproach; that it may no longer be ſaid the miniſters of Chriſt are, as they have been, for centuries, with comparatively few exceptions the moſt *degenerate*, the moſt *inconſiſtent*, and moſt *daſtardly* race of men who ever exiſted on earth.

Ought not we to have compaſſion on our brethren, even as God hath compaſſion on us? Have we looked into the heart of Jesus Chriſt, and is it thus we read it? Do we dwell in God, and God in us, and can we continue thus cold and obdurate, amidſt the everlaſting burnings of his love? O let us prove our faith by our works, and ſhew men who miſtake our doctrine, that in preaching juſtification by faith, we do not ſet aſide, but eſtabliſh the moral law! By the ſongs of angels, who proclaimed peace and love at our Redeemer's birth: by the ſolemn injunction of Him who ſaid, "Ye are my friends, if ye keep my commandments;" by the glorious Pentecoſt, when every language praiſed God; by the multitudes who have waſhed their robes in the blood of the Lamb; by the acts of the Apoſtles and the ſufferings of the martyrs; by the expiring pangs of Jeſus, and by those ſins of ours which bruiſed him, and put him to grief; by their remiſſion, if we have indeed taſted that the Lord is gracious; by the fearful end of that ſervant who buried his Lord's talent; by the curſes and execrations which reſt upon the Chriſtian name; by the rivers of Heathen blood which Chriſtians have ſhed, and which call for expiation at our hands; "if there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels and mercies," I beſeech you honored and beloved Brethren, have mercy on the Heathen, and ſo fulfil the joy of your Lord.

And now, Brethren, I throw myſelf at your feet; and ask pardon for every raſh and wounding expreſſion

which may have fallen from my pen. Conſcious inferiority bows me down, and nothing but a ſenſe of duty and the love of truth could have erected my mind to write with the freedom I have done, and to admoniſh thus loudly the miniſters of Chriſt, the leaſt of whom I conſider as my ſuperior. If I have offended, I beſeech you to forgive me, even as God for Chriſt's ſake forgiveth you. If I have, in any reſpect, overſtepped the ſoberneſs of truth, or violated the meekneſs of wiſdom, I truſt I ſhall find mercy of the Lord, as having done it ignorantly, from a ſincere deſire to promote his glory, the intereſts of his religion, the happineſs of his people, the ſalvation of the Heathen, and the honor and dignity of his miniſtering ſervants. I once more ſubmit to your candid attention, as well as to your judicious correction, the contents of theſe pages. I promiſe ſeriouſly to review my own obligations to act in the way I recommend to you; and I flatter myſelf, that ſome one will take up the ſubject where I have laid it down, and do it that juſtice, which it cannot receive from my hands.

I have the honour to ſubſcribe myſelf, with cordial eſteem,

Fathers and Brethren,

Your fellow ſervant in the patience and tribulation of Jeſus,

M. H.

On the Efforts of Protestant Missionaries in the last Century.

FROM the time of the reformation, to the eighteenth century, the efforts of Missionary zeal were few and feeble. More attentive to preserve themselves and their flocks from the assaults and seductions of Popery, than to extend their labours to the unknown heathen, with all the difficulties of access and expense necessarily attendant on such an undertaking, the service languished, and at the various establishments which the Protestants formed in the East and Africa, their chaplains attended only on the garrisons, or served the few, very few churches erected by the government.

The Danes seem to have shewn the most attention to Missionary attempts, and in Greenland and at Tranquebar, in the East Indies, a few labourers struggled to dispel the thick darkness of heathenism; as the English, growing in prosperity and Eastern acquisitions, enlarged their borders on the coast of Coromandel, a society, which had been long formed for the propagation of the Gospel, adopted the Danish Missionaries at Tranquebar, and with the addition of a few excellent Germans, a successful Mission was carried on in the lower part of the Carnatic; chiefly under the care of the Danish Missionaries, and latterly by the zealous efforts of Mr Swartz (now gone to his reward) Mr. Jaenicke and Mr. Gerricke; who seem truly devoted to their work, and blessed in their labours, but lament much the afflictive reduction of their number by death and the want of labourers where the harvest might yet be plenteous.

The next considerable effort may be justly ascribed to a man, of whom the world has heard the bitterest abuse. Count Zinzendorff, after kindly harbouring at Bethelsdorff, the poor exiles from Moravia, became their bishop and ordinary; and directing their attention to those whom no man had cared for, the heathen in gen-

eral, and the ſlaves in the Caribbee iſlands; he ſent forth, in a great variety of directions, ſome ſimple-hearted and plain followers of the Lamb of God, to teſtify of the efficacy of his blood, determining to know nothing but Jeſus Chriſt, and him crucified. We cannot enter into the detail of their zealous labours, ſucceſsful or unſucceſſful for many of them have failed where they deſerved the greateſt praise for their zeal and fidelity but the accounts which they have publiſhed of the ſtate of their Miſſions, manifeſt the moſt patient perſeverance, and afford the pleaſing proſpect that they will have many of the heathen as ſtars in their crown of rejoicing in the day of the Lord.

Soon after the Moravians revived in Germany, the Methodiſts roſe up in England, and, among other inſtances of their zeal for Chriſt and his cauſe, Meſſrs. John and Charles Wesley embarked for Georgia, in North America, and commenced those labours which their ſucceſsors have purſued, with unremitting zeal, to this day; in the converſion, we hope, of many thousands among the Negroes in the plantations, and other heathen on the Continent.

Some efforts were made among the Laplanders by the Swedes. The North Americans have made some attempts to evangelize the Indian nations in their vicinity, where the labours of a Brainerd and an Elliot deſerve to be had in everlaſting rememberance. The Dutch, amid all their commercial enterprizes, have not forgotten the Goſpel, and in all places of their dominion, at the Cape, Ceylon, and the Moluccas, have brought many of the Inhabitants to the profeſſion, at leaſt, of Chriſtianity. Among later efforts, we would notice, with cordial approbation, thoſe of the Engliſh Baptiſts; who ſtirred up by one of their zealous brethren, (now a Miſſionary) commenced their career in India, and have exhibited degrees of zeal and perſeverance highly deſerving of approbation. Some ſmall beginnings, after years of patient waiting, give promiſing hope that their labour will not be in vain

in the Lord, especially as their converts have relinquished the caſt, which was conſidered by many as an inſuperable obſtacle to the introduction of Chriſtianity. Their tranſlation of the Scriptures into the Bengalee language, now happily accompliſhed and publiſhed, claims the admiration and praiſe of every true Chriſtian. May that word have free courſe and be glorified abundantly!

[Miss. Trans. Introduc. vol. i. p. 7.]

Particular Baptiſt Society in England for propagating the Goſpel among the Heathen.

Meſſrs. CAREY & THOMAS, are at preſent [1795] in the Eaſt-Indies, as miſſionaries from *The Particular Baptiſt Society in England, for propagating the Goſpel among the Heathen.* This Society was formed by the *Particular*, or Calviniſtic Baptiſts, in the year 1791. Soon afterward, they became acquainted with Mr. THOMAS, a member of their own connection, who, having been in Bengal, a ſurgeon of the Oxford Indiaman, in two voyages, in 1783 and 1786, had, at both times, endeavoured to ſpread the knowledge of the goſpel among the natives. His endeavours were attended with ſome ſucceſs; and he was encouraged to remain among them five years and a half. He then returned to England, with the view of promoting a miſſion more extenſively uſeful than he could himſelf carry on. Mr. CAREY, a Baptiſt Miniſter, then at Leiceſter, who had written an "Inquiry into the Obligations of Chriſtians to uſe means for the Converſion of the Heathen," expreſſed an inclination to accompany Mr. THOMAS on a miſſion to Bengal. After being ſolemnly ſet apart to this ſervice, they ſet ſail from Dover, June 13, 1793, and arrived at Calcutta on the 11th of November that ſame year. They entered directly on their labours, viſited those

who had been converted by the ministry of Mr. THOMAS, and began to translate the scripture into the language of the country.

[Theo. Mag. vol. ii. p. 215.]

Extract from Mr. Thomas' Diary, August 19, 1790.

'Endeavour to recollect a little of *Parbotee's* unequalled 'prayer.'

Expressions in PARBOTEE'S *Prayer.*

"I performed the rights of the Ganges; I called this "*good*—I worshipped wood, & stone; I called *this* good: "I heard the shasters of men, that are all false and vain; "I called this good—Lord, I am a most wretched crea- "ture to this day; I know nothing—nothing! I have "spent all my days in wickedness, and have not obtain- "ed the least knowledge of God. O put far from me these "evil things! O make them depart far from me. I "have hearkened now to thy word. I will hear *them* "no more—I will not the least regard the idols of wood "and stone any more!—Vanity: lies. Lord, I will "hear no more at all these shasters of the Hindoos; "they are all false and vain. Wretched sinner! Save "me! O save—save, save me. Give—give—O give "—Give, O Lord! Give me to know—Hell! what? "—Heaven! what?—Without the blood of Christ I "shall never be saved. Without the flesh of Christ I "shall never live,—Lord, what is the meaning of this? "I know not what it is—how can I get the blood of "Christ?—O teach me, I will do any thing thou say'st "—Cast! what?—Home! what?—Friends! what? "—Life! what?—What is any thing? all is noth-

"ing but thee. I want no money, I want nothing but "thee. O what a wretched finner am I! O tell me "thy way! O tell me by *Munſhee*; tell me by the *Sahaib*. "We are going to *Calcutta*—Many, wicked things are "there. O keep us all while we ſtay there.

"O that I had but love! O that I had but faith! "—O that I had forgiveneſs! O that I had but theſe "things which thy people have. Like them—O give "me like them. O Lord, how many evil things are in "my mind every day! I am a wicked blaſphemous "wretch! I have ſhame in me—Wicked ſhame before "the people, and wicked fear of men; —Far, O far "away from me, put far away my ſins. Forgive me; "and teach me what I ſhall do. I will do any thing. "O that I did but know what to do: O give—give— "give—Lord, what ſhall, what can I do?"

'Here he burſt into a flood of tears, with now and then 'ſuch fervent cries, as I never before heard: he contin- 'ued in prayer about half an hour. I read and explain- 'ed the faithful promiſes of God to ſupply the poor and 'needy, and to ſatisfy the thirſty ſoul with living waters; 'ſpoke of the mind, and the inner man, delighting 'in God manifeſted in the fleſh, and crucified for ſin; 'that this was eating the fleſh and drinking the blood of 'Chriſt. After concluding, he returned to his boat, and, 'as the Munſhee tells me, wept there over his own ſin- 'fulneſs, a long time.'

[Bap. Per. Acc. vol. i. p. 24]

Mr. Carey to the Church at Leicester, lately under his Pastoral Care.

BANDELL, DEC 25. 1793.

MY VERY DEAR FRIENDS,

LONG before this time I expected to have sent you an account of my welfare and of the dealings of God with me; but having been prevented till now, I embrace the present opportunity with pleasure, and referring you to Mr. Y——for an account of my voyage and all the incidents relating to it, I shall principally address myself to *you* (as to those whose eternal welfare I have much at heart) respecting the things of God. Often do I recollect with a mixture of pleasure and pain, the sweet communion which I have enjoyed with you.—To *you* I delighted not only to communicate the gospel of Christ, but my own soul also, because you were dear unto me; and particularly shall I always remember the memorable time of my parting from you—that was indeed the trial of love; but the great undertaking in which I am engaged preponderated, and still weighs, down in my mind every other consideration.

I have certainly lost much *social pleasure* since I came hither, as I cannot preach yet, except to my own family, not being sufficiently acquainted with the language; nor have I at present more than one christian friend to whom I can open my mind, besides my colleague Mr. *Thomas*.—I am surrounded by heathen—all places in the country are full of monuments of idolatry, and every morning great numbers of people may be seen at the river's side paying their devotion to the *water*, which they take up in handfuls and pray to in the most fervent manner Temples to *Seeb*, *Bishno*, and *Brimha* are every where to be seen; and flowers consecrated to sacred purposes, are preserved growing in the streets of the most populous places. *Burning women* with their husbands,

is a practice too frequent: We were at *Nuddea* (an eminent place for learning) laſt Lord's day, and were informed that about a month ago two women devoted themſelves in this manner. The practice of ſwinging by the back is verry common, I have ſeen the ſcars ariſing from it in the backs of many perſons, and a perſon now lives in the ſame houſe with me who carries them in his fleſh.—Notwithſtanding all this they are a very attentive and inquiſitive people, and very kind and friendly; nor do I perceive any thing unfriendly in the conduct of the Mahometans.

I feel happy in being here and begin to know a little of the language. We have been here almoſt a month, and have hitherto lived with Europeans at a Portugueſe ſettlement, and the people are papiſts; but next week we go entirely to live among the natives. At *Nuddea*, the Bramins and Pundits are very deſirous that we ſhould come and preach the goſpel. Nuddea is a very large town, containing about 3000 families, 800 of whom are Bramins. Could we ſucceed here, the prejudices of almoſt all the people in India would ceaſe, as it is the place which greatly rules religion all over the country.—The work is God's,—his promiſe is on our ſide, and in his ſtrength we go forth.

Bap. Per. Acc. vol. i. p. 54.

Deharta, Feb. 15, 1794.

I HAVE taken a few acres of land at *Hashnabad* near this place, which is about 40 miles East of *Calcutta*, upon the river *Jubana*. An English gentleman, to whom we were all entirely unknown, has generously invited us all to stay in his house till we have erected one of our own. This I am now engaged in; the walls will be made of mats fastened to wooden posts, and the roof formed of bamboos, and thatched. The neighbouring inhabitants yield me a little assistance in the work, and 4 or 500 families intend to come and reside in our neighbourhood. This is occasioned by *Moonshee's* representing me to them in favourable light. Although the country is an excellent soil, it has been lately almost deserted on account of the tygers, and other beasts of prey which infest the place; but these are all afraid of a gun, and will soon be expelled; the people therefore are not afraid when an European is nigh. We shall have all the necessaries of life except bread, for which rice must be a substitute. Wild hogs, deer, and fowls are to be procured by the gun, and must supply us with a considerable part of our food. I find an inconvenience in having so much of my time necessarily taken up in procuring provisions, and cultivating my little farm: But when my house is built, I shall have more leisure than at present, and have daily opportunities of conversing with the natives, and pursuing the work of the mission. Here is certainly a large field for usefulness; much larger than you can conceive, both among the Hindoos and Mussulmen: They are very numerous, very inquisitive, and very attentive to the gospel. When I can so far know the language as to preach in it, I have no doubt of having a stated congregation, and I much hope to send you pleasing accounts. I can so far converse in the language, as to be understood in most things belonging to eating and drinking, buying and selling, &c. and my ear is somewhat familiarized to

the Bengalee ſounds. It is a language of a very ſingular conſtruction, having no plural except to pronouns, and not a ſingle prepoſition in it; but the caſes of nouns and pronouns are almoſt endleſs, all the words anſwering to our prepoſitions being put after the word, and forming a new caſe. Except theſe ſingularities, I find it an eaſy language.

I feel myſelf happy in my preſent undertaking; for though I never felt the loss of ſocial religion ſo much as now, yet a conſciouſneſs of having given up all for God is a ſupport, and the work, with all its attendant inconveniences, is to me a *rich reward*.

I think the ſociety would do well to keep their eye towards *Africa*, or *Aſia*: theſe countries are not like the *wilds of America*, where long labor will ſcarcely collect ſixty people to hear the word; for *here* it is almoſt impoſſible to get out of the way of hundreds; and preachers are wanted a thouſand times more than people to preach to. Within *India* are the *Mahratta* country and the northern parts to *Caſhmire*, without (as far as I can learn) one ſoul that thinks of God aright.*

I hope you will ſend me an account of every thing important in the churches, eſpecially at *Leiceſter*. You muſt not expect my journal till next year; I regularly keep one, which I intend then to tranſmit.

Though I am ſurrounded by mercies, yet for this fortnight paſt my life has been rendered uſeleſs as to ſpiritual things; being for the present wholly occupied in temporal concerns; and the ſabbaths now are quite diſconſolate: On one of theſe ſabbath's I am ſeeking communion with you; I feel, that a diſtance of 10 or 15,000 miles, cannot prevent the communion of ſaints. Though deprived of a personal intercourſe with my European friends, I have at leaſt one religious friend, and that is *Ram Ram Boſhoo*: he has indeed much timidity.

.....

* *See the extract at the end of this letter.*

but is a man of very good underſtanding, and well informed; he is alſo a perſon of ſtrict probity.

The part where I am building my houſes, is within a quarter of a mile of the impenetrable foreſt, called *Sunderbunds*; and though quite deſerted before, through fear of the tygers, the people are now returning, encouraged by my example, and we ſhall ſoon have 3 or 4,000 in our vicinity. Theſe people, and all others in the neighbourhood, are much pleaſed with my coming, and two or three days ago, a deputation of five or ſix Bramins, with a preſent in their hands, came to thank me, or rather to ſay that they were glad I was coming to live among them; for they have no ſuch word as "thank you", nor any expreſſion of thankfulneſs in all their language!

With reſpect to perſonal ſafety I am juſt the ſame here as in England; my health was never better; the climate though hot, is tolerable; but attended a I am with difficulties, I would not renounce my undertaking for all the world. I long to know how all the miniſters do; how the miſſion ſociety goes on; whether the churches flouriſh or not and in ſhort every thing that occurs. Salute all the brethren in my name, and let every miniſter and every chriſtian with whom you have the ſmalleſt connection, know that this conveys my chriſtian affection to them.

W. CAREY.

[Bap. Per. Acc. i. 73.]

EXTRACT.

IN attempting to propagate Chriſtianity, it is of great importance to ſelect the moſt proper field. That perſons engaged in the work may know where it is, two inquiries naturally preſent themſelves: Firſt, in what country will Miſſionaries find the greateſt number of precious ſouls to preach to? And, ſecondly, Will the planting of the goſpel among them be likely, from their relative ſituation and connections, to have a powerful influ-

ence on other nations around them, so as most speedily and effectually to spread Christianity over the world. While piety sends missions to tribes and regions detached from the rest of mankind, and utterly unconnected with them by social intercourse, it is but justice to say, "your design is laudible, and you may do much: one soul is of infinite value." But we assign the prize for the highest portion of wisdom to them who select a country which forms a noble and promising field of itself, and which, besides, presents the prospect of diffusing the gospel among populous, extensive, and civilized nations which surround it.

The language of Bengal is spoken over a vast extent of country. The preacher on the coast of Africa, in America, in Greenland, who has learned the language of the Heathen, finds himself confined to a few hundreds or thousands of miserable Pagans; and when he goes beyond the narrow limits of his tribe, or horde, is a barbarian to the neighbouring nations: but the Missionary who has learned the language of Bengal, will have more millions to address than the others can find hundreds or thousands. Of what advantage this is need not be said. Without any additional trouble of learning tongues, to how wide an extent may he carry the glad tidings of salvation! And a translation of the sacred scriptures into this tongue, will give millions an opportunity of perusing a book, which is able to make them wise unto salvation, through faith, which is in Christ Jesus.

If the gospel were once planted, and took deep root in that province, there would be a *pleasing prospect of its being propagated through every part of Hindostan.* That immense region, it has been computed, contains a hundred and twenty millions of inhabitants. And what disciple of Jesus does not feel his heart glow with all the ardour of holy zeal at the glorious prospect, and anxiously desire to see the door opened to every apartment of that vast habitation of souls, and to have every inclosure of that ample harvest supplied with labourers! Should

Bengal ever be converted to the faith of Christ, the way is plain and easy to every other province of the empire; and if European Missionaries should any where find difficulty of access, Mahometan and Hindoo converts will be able to carry the gospel into every part of it without any obstacle, and with every prospect of success.

Benefits still more extensive may be expected from planting the gospel in Bengal. The *situation* of that province, in respect to *the most famous, civilized, and populous countries of the east*, merits particular attention. By casting the eye of Christian benevolence on the map of the world, with pleasing surprise, Bengal will be seen placed in the center of the southern part of Asia, and presenting on every side the noblest fields for missions which are to be found on the face of the earth. China, that world of souls in itself, is at no great distance to the east, and an entrance into it may be more easily obtained by Missionaries from that quarter, than by the usual channels of commerce. Thibet and Tartary, on the north, contain their millions. Beyond the ocean, Persia to the west, calls for the consolation of the gospel, to cheer them amidst the darkness of Mahometan delusion; while the swarthy sons of Pegu and Siam, inhabiting large and fertile countries on the south, invite the messengers of peace to come and proclaim the glad tidings of life and immortality. A better center of operations than Bengal, it is impossible for the spiritual warrior to fix on for extending the kingdom of Jesus Christ, and for crushing the usurpations of Satan and of sin.

Reflect, O disciple of Jesus! on what has been presented to thy view. The cause of Christ is thy own cause. Without deep criminality, thou canst not be indifferent of its success. Rejoice that so delightful a field of missions has been discovered and exhibited. Rouse thyself from the slumbers of spiritual langour. Exert thyself to the utmost of thy power; and let conscience be able to testify, without a doubt, even at the tribunal of Jesus

Christ, *if Missionaries are not speedily sent to preach the glorious gospel in Bengal, it shall not be owing to me.*

Theo. Mag. vol. ii. p. 451.

Mr. Carey to the Society.

Hoogley River Dec. 28. 1796.

Honorable and dear brethren,

I BLESS God, our prospect is considerably brightened up, and our hopes are more enlarged than at any period since the commencement of the mission: owing to very pleasing appearances of the gospel having been made effectual to four poor labouring mussulmans, who have been setting their faces towards Zion ever since the month of August last. I hope their baptism will not be much longer deferred; and that might encourage Mohun Chund, Parbotee, and Cassi Naut, (who last year appeared to set out in the ways of God) to declare for the Lord Jesus Christ, by and open profession of their faith in him.

If any thing like encouragement did not come with an ill grace from us, I would now attempt to encourage our beloved friends; not by relating our zeal, activity, or success. We can only say that upon the whole we have not forgot our errand; and though we have great reason to bemoan our unfitness for so great a work, yet we have been doing something: but I wish to encourage you by the recollection of what God has wrought. When the society was first established, many were the doubts wether it would not be crushed in its infancy; but it has now stood for a considerable time, and its success, though not equal to its wishes, is not however so

ſmall as to be imperceptible. Many thouſands have heard the word of the goſpel from our mouths, and the name of Chriſt begins to be known in ſeveral parts of the country Seven of the natives, we hope, are indeed converted, and another miſſionary is now ſafely arrived. Perhaps a more proper ſpot to make a large ſtand for the ſpread of the goſpel could have ſcarcely been choſen. This is a ſituation ſo central, that had we ſufficient men and proper means, the goſpel might with eaſe and ſmall expence be ſent from hence through all Hindoſtan, Perſia Boutan, Aſſam, and what are generally called Rajemahl Hills, on the weſt of the Ganges; and were a proper plan adopted, all the education neceſſary for this extenſive deſign, might be obtained in one ſituation in this country and a connection with the miſſion here be regularly and invariably maintained. The importance of a proper and practicable plan of education, not for the children of the natives only, but for the children of the miſſionaries also (ſome of whom, it is to be hoped, might in time be converted by the grace of God and become miſſionaries themſelves, or be otherwiſe ſerviceable in the miſſion) is obvious, not to mention the almoſt neceſſity of *females*, well qualified, to communicate the goſpel of Chriſt in a ſituation where ſuperſtition ſecludes all the women of reſpectability from hearing the word, unleſs from their own ſex; and the advantage which would arise from many being embarked together in ſuch a cause, to our own ſouls, when the numbers engaged would all add to the impetus of each particular ſoul

Independent of theſe conſiderations, the neceſſity of having proper persons to carry on the work in caſe of our death, or any other occurrence in providence which might remove us from the work; and the importance of the number of immortal ſouls to whom we have acceſs, require a ſtrengthening of our cauſe.

Bap. Per. Acc. vol. i p. 345.

Mr. Fountain to Mr. F——, Kettering.

Mudnabatty, Oct. 12. 1798.

JUST two years have elapsed since I arrived at this place. I feel myself at *home* for the *Mission's sake*, though I as well remember, and as sincerely love my friends in England, as on the day when my eyes took their last retrospect of Britain's receding shore. Should you think me dilatory in writing, I must apologize for myself as you do, by reminding you of the complaint in my head, perhaps not very unlike your own, and from which brother Thomas gives me no hope of obtaining relief. It prevents me from sitting long together either to read, write, or think.

On the tenth of last June I began to preach in the language of the country. I had then been here just one year and eight months. Since then I have in general preached three or four times in a week. Brother Carey and I are now engaged alternately, both on week day mornings, and sabbath days. I always feel a greater difficulty to find words in *prayer* than in *preaching* Brother Carey tells me it was the same with him; and indeed I perceive it in him to the present day. My first discourse to these idolatrous tribes was founded on Rev. xiv. 6, 7.

Oh! that I could see more of the angels of Christ flying towards Bengal, to call men from the service of dumb idols, to that of the living God. While I am writing, the drums are beating in the villages, preparatory to one of their greatest acts of idolatry. Press the Society to follow up what it has here begun.

For the encouragement of every succeeding Missionary I may say, his advantages will be greater than those who were here before him. Mine are greater than brother Carey's were, as I have the benefit of hearing him preach, and asking him questions. Those who may come after

us will fare better ſtill; and one great advantage to future Miſſionaries will ariſe from having the Bible in their hands as ſoon as they arrive. In another year I hope it will *all* be ready for the preſs, and perhaps the printing begun, if we ſhould be able to procure types in this country.

You will be pleaſed to hear that our ſchool increaſes very faſt. We have now in it thirty ſix lads. They are of all caſts, from the higheſt to the loweſt; and of various ages from five to twenty. Surely it will be a bleſſing in the end. It is pleaſant to hear ſeveral of the dear children join every morning in a goſpel hymn. Oh that they may become the children of God!

This is a ſickly time. The people are falling all around us. I hear ſome medicines have arrived for us. I am glad of it. We might (humanly ſpeaking) ſave many lives, if we had emetics and a doſe or two of bark to adminiſter when the fever firſt attacks them. Brother Thomas' removal is a great loſs to this part of the country. I underſtand he has been thronged with patients from place to place wherever he has been. Perhaps there never was a perſon in this country who has done ſo much in this way for the poor and needy as he has. The bleſſings of hundreds ready to periſh have fallen upon him. His regard to them is ſo great, that I have known him to get no ſleep for a whole night when he has had a ſurgical operation to perform the next day. He has many qualifications which render him the fitteſt perſon for a miſſionary that could any where be found.

Your's &c,

J. F.

[Bap. Per. Acc. vol. i. p. 477]

Mr. Carey to Mr. B——, Arnsby.

Mudnabatty, Dec. 6, 1798.

OH my friend, were you with us you would find work enough for ten thousand hands to execute; and for ten thousand hearts to contrive. You would see every corner full of idols: By the way sides the *Bamoth*, or high places, would appear at the end of every mile; and sacrifices to devils would continually excite your compassion, and your abhorrence. You would perhaps feel an increase of tender affections, excited from day to day by these spectacles, and labour with an ardency before unknown, to set up the kingdom of Christ, and to deliver the perishing idolaters from the pit. I wish we had you here, for I am almost grown callous by these continual sights, and all that which ought to affect a missionary's heart with tenderness. I see their abominations, and their ignorance, and I sometimes think them to be past recovery. I charge them with stupidity in my mind, and then sit down in guilty discouragement as if the hardest heart in India were invulnerable to the agency of the spirit of God.

But why should I despond. Though former attempts have been unsuccessful, succeeding ones may be attended with a blessing. But should even that be withholden till the last, yet I cannot think that our entrance in amongst this people will be in vain. We may perhaps be only forerunners to prepare the way for others. At any rate the promise of God will not, cannot fail. I will go in his strength, and make mention of his righteousness, even of his only.

I will not retail to you our success and disappointments. I only mention to you the great necessity there is of sending out more to labour with us: I am getting into years, and my days may be shorter than any one expects. It would be a pity not to have some more mission-

aries acquainted with the languages of this country, that the work may not meet with a check by any such incident.

I am going to preach at Malda. To-morrow I send a man half way with clothes, and provisions, that I may not be detained on the road; and my groom with him. The next day I go on horseback the whole distance, thirty six miles; in all which way there is no inn, or mode of refreshment for man or beast, but by means of the persons sent forward. I mention this that you may form some idea of the difficulty and expensiveness of long journeys, in a country like this. But I bless God we have several open doors, more indeed than we can supply: and I therefore repeat my entreaties for more labourers.

I feel myself perfectly at home in my work as a missionary, and rejoice that God has given me this great favour, to "preach among the Gentiles the unsearchable riches of Christ." I would not change my station for all the society in England, much as I prize it; nor indeed for all the wealth in the world. May I but be useful in laying the foundation of the Church of Christ in India, I desire no greater reward, and can receive no higher honour.

Your's &c,

W. C.

Bap. Per. Acc. vol. i. p 490.

.....

Mr. Carey to Mr. Yates.

Gobra, Jan. 6. 1800.

I AM now removing from Mudnabatty to Serampore, with my whole family and effects, in company with brother Ward. The pleasure we felt on receiving the

account of such a goodly number of missionaries* having arrived safe in this country, was great indeed; but it was soon checked by their not being permitted to join us. All our friends, therefore, thought it best for us to settle at Serampore. Several circumstances united to press this measure upon us; particularly the failure of the indigo crops last year at Mudnabatty, which issued in the relinquishment of that factory, together with the removal of the worthy owner, who had been our steady friend and patron, to Calcutta

You will inquire, What is become of those natives concerning whom some hopes have been entertained? What is become of the rising interest at Dinagepour? And is all preaching given up at Malda? Is the school dissolved, and all the fruits of five years labour relinquished at once? I answer: None but myself can tell the conflict, and the exercises of my mind on this trying event: but necessity has no law. Our resources are too small to permit us to live separately; and the work of printing the bible requires my inspection. I hope well of Sookmun, and Hurry Charron. The very last conversation I had with them, gave me much encouragement. Our labours at Dinagepour have not been in vain. The Christians also in the neighbourhood of Malda please me much. We hope to visit those places once or twice in the year, besides corresponding with our friends by letter. The school at Mudnabatty is necessarily relinquished; though not till we have the pleasure of knowing that about fifty lads have been taught to read and write, who would otherwise have known nothing. The name and doctrines of Christ are known by many so that a foundation is laid for our future efforts to become effectual. W. C.

[Bap. Per. Acc. vol. ii. p. 46.

.....

* *Messrs. Marshman, Brunsdon and Grant, with their wives; Mr. Ward and Miss Tidd, afterwards Mrs. Fountain.*

Extract of a letter from Mrs. Marshman to Mrs. Smith.

Serampore, Feb. 13, 1801.

OUR gracious God hath arisen from his seat and began to work. The cast of the country is broken; and satan is driven from some of his strong holds. I believe that since his residence at Serampore, he has never trembled as he does now. I pray that he and all his colleagues, brammhans, may never reign here any more. We have had four baptised, and more are waiting for baptism. These things cheer our hearts in the midst of all our difficulties. At present my hopes concerning the success of the gospel in this place are great. I trust that God will soon call in a goodly number of his elect, and that Christ will soon have many of these heathen for his inheritance. We have people coming almost every day to enquire about the gospel.

I searched my mind very minutely before I engaged in the school, lest it should be irksome to me afterwards. However, I was enabled to leave all, and cheerfully to give myself up to the work; and through mercy I have not repented, and I hope I never may. I am not worthy of being employed in any thing belonging to Christ; and often wonder at the dispensations of God in sending me to this land, where so much grace is needed, and my daily experience is such that I often fear lest I have none. This however, I know: I long for the increase of Christ's kingdom upon earth, especially in this benighted part of it.

Bap. Per. Acc. vol. ii. p. 153.

Kristno to the Society.

Serampore, Oct. 12, 1802.

TO the brethren, of the church of our Saviour Jesus Christ, our souls beloved, my affectionately embracing representation.

The love of God the gospel of Jesus Christ was made known by holy brother Thomas. In that day our minds were filled with joy. Then judging, we understood that we were dwelling in darkness. Through, the door of manifestation we came to know, that sin confessing, sin forsaking, Christ's righteousness embracing, salvation would be obtained. By light springing up in the heart, we knew that sinners becoming repentant, through the sufferings of Christ, obtained salvation. In this rejoicing, and in Christ's love believing, I obtained mercy. Now it is in my mind continually to dwell in the love of Christ: this is the desire of my soul. Do you, holy people, pour down love upon us, that as the chatookee,* we may be satisfied. I was the vilest of sinners: He hath saved me. Now this word I will tell to the world. Going forth, I will proclaim the love of Christ with rejoicing. To sinners I will say this word: Hear sinner, brother! Without Christ there is no help. Christ the world to save, gave his own soul! Such love was never heard: for enemies, Christ gave his own soul! Such compassion, where shall we get? For the sake of saving sinners, he forsook the happiness of heaven. I will constantly stay near him. Being awakened by this news, I will constantly dwell in the town of joy. In the holy Spirit I will live: yet in Christ's sorrow I will be sorrowful. I will dwell along with happiness, continually meditating on this;—*Christ will save the world!* In Christ, not taking refuge, there is no other way of life. I was indeed a sinner, praise not knowing. This is the representation of Christ's servant, KRISTNO.

Bap Per. Acc. vol. ii. p. 308.

* *A bird which drinks not at the streams below, but when it rains catches the drops as they fall.*

H. Smith (afterwards Mrs. Chamberlain) to Mr. Sutcliff.

Dear Sir, *Olney, Feb.* 1802.

HAVING enjoyed the pleasure and honour of your acquaintance, and the privilege of attending on your ministry for nearly six years; and now, having in prospect the affecting season of bidding you farewell, without expecting to see you any more in this world, I think it my duty before I leave you, to express my gratitude and love for the many acts of kindness I have received from you.

You know, dear sir, the prospects I have before me are such as are not very common: being called to sacrifice tender parents, seven affectionate brothers and sisters, a beloved pastor, the church with which I am in connexion, and also my native land, and to expose myself to the dangers of the deep; and if safely protected across the sea, having then to land in a heathen country. These things, dear sir, you know, have much affected my mind. But, notwithstanding many painful sensations, I can truly say, I have often found much pleasure in contemplating the object of the mission; and having been engaged for three years in a correspondence with Mr. Chamberlain, it has led me to think much about it, as I always believed that he would sometime or other be engaged in this important work. At first indeed, I could not say I was willing to go, if he should be called to it, yet I never persuaded him to decline it: and now, as the Society are desirous of sending Mr. Chamberlain, and he is willing to go, I also am willing to be his companion; and if God permit, we will join the happy few at Serampore. Those of them that I have seen and heard, are dear to me; and others I love greatly for their work's sake, though I have not seen them. I look forward to the happy day, when we shall join them in their employment, and share their trials, and help to bear their burdens. We will readily submit to their

rules and orders, and hope to live with them above for ever

Within the laſt few years, I have been much delighted to hear of the increaſe of the Redeemer's kingdom, and the efforts made to ſpread abroad the knowledge of the goſpel of Chriſt, in any part of the world. I have found pleaſure in reading Brainerd's Life, Haweis's Church Hiſtory, the Voyage of the Duff, and all the Periodical Accounts. When I heard of ſucceſs attending the Baptiſt Miſſion, it gave me much pleaſure; and have thought that I could ſacrifice what I enjoyed, to be a partaker with them of whatever they met with. But, dear ſir, none can tell what they are, till they are tried. When trials come near, they wear a different aſpect to what they do at a diſtance. It has given me much anxiety of mind, when I have thought of the ſacrifices that muſt be made, and the trials, trouble and difficulties, which may probably be connected with the miſſion. But thoſe things which have at one time appeared a trial, have at another appeared a pleasure. And now I can ſay,

"Whate'er my duty bids me give,
I willingly reſign."

Concerning the proſpects before me, I can truly ſay, I do not feel my mind elated, or carried away with the vain expectation that I am now going to enjoy perfect happineſs, or that I ſhall now have done with the cares and anxieties of life. Not a thought of this kind has entered my mind. I am now willing to go, and be, and do whatever the Lord appoints. I now expect new trials, difficulties, and anxious cares. But the Lord reigneth, and this has been to me a reviving thought. If he bleſs me, I ſhall be bleſſed indeed. Whether I live in England, or India, his eye will behold me; and I hope he will guide, defend, ſupport, and comfort me, while paſſing through this life; and when I have finiſhed my journey, I hope to live with my exalted Saviour and Redeemer, to all eternity. Why then ſhould I fear

what is in the path that is marked out for me? Jesus has said, "If ye love me, follow me;" and how can I follow him, if I forsake the path in which he trod? He left his relations and friends, and sometimes crossed the sea, to glorify his heavenly Father; and why should not I, if called to it? He lived in poverty, endured persecution, and at last was put to death; and if I am called to endure the same, why should I repine?

But now, dear sir, I have the pleasure to inform you, that you have been the means, in the hand of God, of my enjoying many pleasant seasons, concerning my present prospects. Under many of your sermons I have been much impressed with the importance of religion, and have been so delighted with its beauty and excellence, that I have esteemed it the greatest happiness I could enjoy, to live to God, and be devoted to his service. I felt as though parting with my relations, for this purpose, would be no trial; but to be engaged in the cause of the mission, would be a pleasure to me, and I should think it the highest honour that could be conferred upon me. Two sermons, in particular, excited those delightful sensations of mind. One from Exod. xxxv. 20—29: the other from 1 Chron. xxix. 5. Then, dear sir, I could willingly have offered all that I possessed unto the Lord, and have consecrated myself to his service, that I might be his devoted subject. I do not wish you to think, dear sir, that I take upon myself the character of a missionary, this I do not presume to do. But though the high honour of preaching the gospel to the poor heathen will not be mine, yet I am willing to go, and do whatever the Lord may appoint, and shall think myself happy in serving those who serve him.

At the same time, having been a member of your society for three years, and feeling myself much united both to you and the church, your happiness and prosperity will be ever dear to me.

"When we asunder part,
It gives us inward pain
Yet we shall still be joined in heart,
And hope to meet again.
This glorious hope revives
My courage by the way,
While I in expectation live,
And long to see the day."

That glorious day, dear sir, when I hope to meet you, with a numerous train in the heavenly world where we shall never again be parted by a wide sea; but shall dwell together on that peaceful shore, where there is fulness of joy, and pleasures for evermore. Wishing you and yours every blessing, both for time and eternity, I remain,

Yours affectionately,

H. S.

Bap. Per. Acc. vol. iii. p. 78.

.....

Mr. & Mrs. Chamberlain's arrival in India is thus stated in Mr. Ward's Journal.

Jan. 26, 1803.

I WENT down again this morning, and about noon met the ship: was much rejoiced at meeting with brother and sister Chamberlain. We came to Calcutta, found brother Carey, and proceeded to Mr. Rolt's: the tide not serving, we staid all night at Calcutta. Were also refreshed by letters from America.

Jan 27 We arrived at Serampore this morning before the family were up: it was an hour of great joy. In the evening we went to Kriitno's: I catechised the children, and we sung three hymns in Bengalee: brother

Chamberlain joined us in "Doya koro" Our native friends made inquiries whether our new brother and sister had left father, mother, brothers or sisters! I never saw our native friends manifest such attachment as on this occasion. Joymooni said, "They cannot talk our language; but we see that all our hearts are one: we are united in the death of Christ." Brother and sister Chamberlain were deeply affected during the whole of the interview.

Bap. Per. Acc. vol. ii. p. 359.

The Missionaries to the Society.

Serampore, Aug. 1803.

VERY DEAR BRETHREN IN OUR LORD JESUS CHRIST.

WE again address our quarterly epistle to you, not merely as a matter of duty: but as a matter of enjoyment to ourselves, and of conveying enjoyment to you.

When this mission was first begun, you engaged in it with fear and trembling, mingled with hope; you foresaw that there would be many obstacles to overcome, and many trials to endure. The Lord in infinite wisdom saw proper, also for several years to try your patience and ours; to deny the success which you earnestly hoped for, and had probably anticipated: yet even in that long and gloomy period, the favourable appearances in several, though in the end abortive, served to keep up our spirits, and to encourage you. By apparently very dark and distressing providences, the seat of the mission was removed from the place where those hopes were raised; death afterwards* was suffered to make

* *Died Messrs. Thomas, Fountain, Grant, and Brunsdon.*

very alarming inroads upon us, and we had much to ſtruggle with; being then without a ſettled habitation, and often put to ſhifts for our temporal ſupport.

Yet the miſſion was never deſerted of God. The removing it to Mudnabatty at firſt was the mean of preſerving it in its very feeble and infant ſtate, and of expediting the tranſlation of the ſcriptures. Its after removal to Serampore was the neceſſary ſtep to the uſe of our printing preſs; to the free uſe of which, as a mean, more is to be attributed than to all other means put together. Juſt at that time God opened the heart of the Daniſh Governor to receive us; and this has paved the way gradually to our being well known, and our deſigns well underſtood by the Engliſh government. The Lord has given two good houſes with extenſive premiſes to the miſſion; has ſo proſpered our ſchool that it greatly aſſiſts us in our temporal ſupport, and at the ſame time opens a way for the religious education of a conſiderable number of thoſe who are likely hereafter to ſpend their lives in India, and ſome of whom it may be reaſonably expected will receive impreſſions at ſchool which may be the beginning of ſalvation to them and to many others. Our preſs is conſtantly at work, and is likely to be ſo; the demand for new teſtaments, tracts, &c. being rather increaſing than otherwiſe.

The Church conſiſts of thirty-ſix members; fourteen are Europeans, &c. and twenty-two natives. Theſe have been all baptiſed on a credible profeſſion of faith; and have loſt caſt, friends, and all for the goſpel. Two of them were brahmans; viz. *Kriſtno Priſaud* and *Bhyrub*. Three were of the writer caſt; viz *Petumber Singho*, *Petumber Mittre*, and *Ram Roteen*. Two were Muſſulmans; two had adopted the Portugueſe dreſs and habits, though formerly Muſſulmans; and the others were of the inferior caſts of the Hindoos. We cannot ſay that our native brethren are ſuperior to other chriſtians in love, zeal, knowledge, or prudence: they are ſometimes cool, and

ſometimes precipitate; ſometimes ſome of them give us pain, and often pleaſure. We know ſomewhat of what the apoſtle expreſſed: *I am jealous over you with a holy jealouſy—I fear leſt your hearts be corrupted* We have to bear, to forbear, to hope, to fear, to exhort, to entreat, to reprove; and after all, to carry our burden to the throne of grace, and commit the matter to Him who cares infinitely more for his church than we do. We have however much cause for rejoicing in our brethren: all our members are in full communion except one, Petumber Mittre, who is under ſuſpenſion; and with all their infirmities they are the excellent of Bengal. We love them affectionately, and have reaſon to conclude that we are beloved by them. Several of them are active in talking about Chriſt to others, and some have hopeful gifts. Some of them live at the diſtance of ſeveral day's journey from us, and are like a few grains of ſalt ſcattered in the places where they live.

The new teſtament and the pentateuch have been publiſhed a long time ago, and nearly the whole of the firſt edition of the new teſtament is diſpoſed of. The copy is now paſſing under a cloſe reviſion preparatory to a ſecond edition, which will be very ſoon put to the preſs. The book of Pſalms and the prophecies of Iſaiah are alſo printed.

Dear brethren, pray for us perſonally, that we may all endure to the end; and pray for us as a body, that the word of God may abound and be glorified in this dark country by our means! We feel our hearts united to you, and truſt that you are warmely remembered by us in our prayers. We are affectionately yours,

W. CAREY.
J. MARSHMAN.
W. WARD.
J. CHAMBERLAIN.
FELIX CAREY.

[Bap. Per. Acc. vol. ii. p. 441.]

Mr. Ward to Mr. Morris.

April 27, 1803.

THE following piece is intended for the Periodical Accounts, if it should not be thought of too singular a complexion for that work; if it should, it is at your service. It must be understood that it is not a literal and exact conversation; it was not taken word for word from the mouths of the speakers: suffice it to say, that the principal circumstances are true. You will be glad to hear, that hitherto God hath helped us; and that at present, *all is well.*

W. W.

A DIALOGUE.

FOUNDED ON FACTS.

....

Boodheera, the principal person in this scene, was born a Mussulman, and brought up to farming, but afterwards became a byraggee: that is to say, he renounced his friends and worldly occupation, and took the holiness of a byraggee. Being instructed by his new geroo, or teacher, he began a life of wandering, begging, and repeating the forms of his new cast. In this way he did many acts incredibly difficult and painful. Hearing a little of the gospel, he came three days' journey to Serampore; heard more; became inclined to wait for still further instruction, and was at length baptised; accounting all his hard-acquired holiness "but dung, that he might win Christ, and be found in him." On leaving Serampore he resolved to return to his house, which he had forsaken on becoming a byraggee. When he arrived, he stood at the door; and as soon as they saw him, they all with weeping invited him in. He told them he could not go in, as he had lost cast; and he did not wish to give them sorrow without their consent.

The mother. (A very old woman, crying) Come in my son: why do you stand at the door?

Boodheesa No mother: I cannot come into the house. You will lose your caste; for I have eaten with English people!

The mother, and brother, and Boodheesa's wife. Well; but cannot you come in?

Boodheesa No: I will not come in. But if you will come and sit out, I will tell you what I have done, and why I have done it.

The family. Come then, let us go and sit in the cow-house.

Boodheesa (Sitting with his friends round him in the cow-house.) You all know that I have never done any thing but for the best. It was to seek my good that I became a byraggee; and therefore you may be sure that what I have now done, has been to secure my salvation.

Mother. Well my son, let us hear.

Boodheesa You know that I have wandered up and down in search of the true way. I forsook the world, I became a byraggee, I obtained my food by begging, I have repeated the name of God continually, I have visited different holy places, I have performed the bromha sadon,* I have performed the soorga† sadon; and for twelve months, twelve hours every day, fixed my eyes on the blazing orb, till I became blind; and my face as black as ink, was dried up. You know that I then performed the chundro sadon to recover my sight, and to obtain some fruit for my soul. Besides this, I have done other very severe and terrific arts, called holiness; but all was in vain: I continued a slave to sin, and my mind was destitute of happiness. At length I heard of there being a new way preached at Serampore. I have been there, and have heard glad tidings; that Jesus Christ came into the world, and bore the punishment due to sinners. This is a great word, and it has filled my soul with hope and joy. Hence I have laid aside

* *Worship paid Bromha.* † *Worship of the Moon.*

the proud thought of making amends for my own transgressions. I make my refuge in his death, and consider all my own holiness as a heap of sin. I have been baptized in his name. If I can believe in him, and obey his commands, I shall get over my everlasting ruin. If you can unite with me in becoming the diciples of Christ, then I shall find my home, my mother, my brother, my wife, and a Savior, all at once: but if you cannot, then I will abide by my Savior, and go every where proclaiming his name. If I die in this work under a tree, or any where else, verily it shall then be well with me!

Mother. My son, I am now become old: in looking round me I see only you and your brothers and sisters; I see no world below, but you. If you have found this good news, well: let your brother go with you, and see and hear; and if he find things so, and a Savior have died for us; why may not we be baptized, and share in the benefit?

Sadutsa. (the brother) I will go to Serampore with you. I had thought of staying at home and of remaining unmarried, to nourish my mother till her death; and then of becoming a byraggee, that having left the world, at death I might obtain salvation. But now I will go with you, and hear about *Yesu Kreesi.*

Mother. Well, son, let us go in. You must eat with us. Why should you then stay out? Are you then of a different cast from your own mother?

[They leave the cow-house; and at the voice of maternal love, at the call of the gospel, and in spite of the interdictions of the infernal cast, they eat and drink together; saying one to another, *Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.*]

[Bap. Per. Acc. vol. ii. p. 434.]

Mr. Chamberlain to Dr Ryland

Cutwa on the Ganges, Sep. 3, 1804.

THIS place is about seventy miles from Serampore, by the Hoogley river. Here I have procured a spot of ground, perhaps about two acres, pleasently situated by two tanks, and a fine grove of mungo trees, at a small distance from the town. It was with difficulty I procured a spot. I was forced to leave one, after I had made a beginning, through the violent opposition of the people. Coming to this, opposition ceased; and therefore I called it REHOBOTH; for Jehovah hath made room for us. Here I have raised a spacious bungalow, forty-two feet by thirty five. Comfortable accomodations for four families may be made, if necessary.

Left Serampore, May 3, and arrived on the 6th. Here I was alone two months; after which I went to Serampore and returned in eighteen days with my wife, houshold things and, &c., and we are now happily settled. I have made some proficiency in the language, being almost continually employed in speaking it. Almost every day I have conversation with the natives, who come to enquire and hear. Some days I have scarcely leisure to refresh myself. We have worship every morning in Bengalee, which consists in singing, reading the scriptures, and prayer. On Lord's days we have worship in Bengalee, at eight in the morning, and between four and five in the evening, when numbers attend. I also generally go into the bazar, and sometimes have long disputations; but here there is too much confusion and opposition to be comfortable. People are continually coming to our house, which prevents my going out. Some seem determined to oppose; others appear better inclined. It gives me great pleasure to endeavour to make known to them the word of life; nor would I change my situation for any worldly advantage. True, we are surrounded with them who know not God: we

have no joyful assemblies of the saints to which we can resort, to unite in the reviving exercises of social worship: no private families where we can meet and converse to our mutual comfort and encouragement. No; we are strangers, and are accounted a strange people: we also dwell among a people of a hitherto strange language, but which is now becoming familiar a people self-interested to a proverb—avaricious, proud, cruel, plunged into the depths of iniquity—delighting and wallowing in the vilest sins; a people than, whom, none can be more unpersuadable, fostering self-conceit, and the most delusive opinions; accounting wood, stone, mud, straw, trees, flowers, rivers, water, &c. &c. *god*; and so worshipping these things, together with some of the vilest of men and women, as *god!* This is our situation; yet, God be praised, we are not hopeless, nor comfortless. We know it is but for Jehovah to display his glorious arm, and then will our eyes be blessed with a wonderous sight. I anticipate the time when people shall come from the circumjacent villages and towns, flocking o'er the extended plains, to hear the word of life at Cutwa; having forsaken their idols, their debtahs, &c., and taken refuge in the Lord Jesus Christ. I anticipate the day when the horrid din of idol music shall give way to the songs of Zion; when in the place of their filthy idolatrous songs, shall stand the sweet singer of Israel, in Bengalee array; when children shall delight to lisp the name of Jesus, and old men join the chorus, Glory to God in the highest! When their shasters and bades, which have been so long the support of this part of Satan's kingdom, shall melt away like wax before the sun; and the precious fountain of truth, the Bible, shall be the glory of this land, and the confidence, comfort, and support of all the people! These things I anticipate, and am encouraged. Not that I am so sanguine as to suppose that my mortal eyes will behold it: but my confidence is, that omnipotent truth will fulfil the promises of unerring wisdom and boundless

mercy. The knowledge of the glory of Jehovah shall cover the earth as the waters cover the seas. The vision is for an appointed time; at the end it will speak, it will not lie; though it tarry, yet will we wait because it will surely come, it will not tarry. For this bright day will we pray and hope, and labour to prepare the way that shall usher it in with all its resplendence, and dispel the gross darkness that now covers this unhappy people.

Bap. Per. Acc. vol. iii. p. 50.

From four Hindoos, Written in Bengalee and translated by J. La Fernandez.

To all the brethren who believe in the Lord Jesus Christ, our love shall be manifested

WE are very miserable and wretched sinners; but hearing these glad tidings, that the Lord Jesus Christ, for the sake of sinners suffered in his own body, and gave up his life, being by wicked hands crucified on the tree, we have believed in his name. This news we received through the medium of brother Carey, Marshman, and Ward. Having received the new testament from them, we compared it with our former shasters, and were brought to judge that all our own works, and all our ceremonies, prayers, and worship were nothing; forasmuch as we did not by performing these things receive a new heart, nor the dread of sin. We are now conscious that these things are vanity, because they are the works of men: and before God they are an abomination, for God hath commanded, Let there be no other God but me. The holy scriptures having testified these things unto us, we have thrown away all our former poojahs, and believe in the death of Christ, knowing

that besides the Lord's death there is no way of escape for sinners. He who was the Creator of the world hath, for the salvation of sinners, offered up his own body, an acceptable sacrifice before God; and now there is an atonement made for sin, so that any sinner believing truly in his death will receive the salvation of his soul. Knowing these things we have left all, and taken refuge in him.

Moreover we trust that the kingdom of our Lord Jesus Christ will spread in Bengal. He is increasing his church gradually, and the gospel is preached in many remote districts. We trust therefore that as he is the fruit-giver, he will give fruit. At present he has given us a great many brethren and sisters; and we hope in time he will give many more.

Dear brethren, we have never had an interview with you; but in the love of Christ we are one in mind, and we have a great desire of seeing you.

RAM MOHUN.
RAM ROTTON.
BYDENAUT.
KRISHNO PRESAUD.

[Bap. Per. Acc. vol. iii. p. 196.]

.....

General letter to the Society.

Mar. 21, 1806.

THOUGH our success has not been equal to our wishes, yet our hearts are often gladdened by seeing a goodly company of poor perishing heathen sit down to commemorate our Savior's death, who are, we trust, the tophies of his grace The church received last year an addition of *thirty-four* members, thirty one of whom are natives. Three of them at this time suspended form communion; but we have hopes of two of them

at least being speedily restored. Since the beginning of the year we have baptized eight persons. Viz. in January, a man of the name of Girridhur, who came down, and returned with brother Chamberlain. In February, Chituri's wife, and Unna's daughter, with Nundakeshur and Heduram, from the neighbourhood of Dinagepore. In March, two young men and a woman, from Krishnopore.

At present we have several enquirers, one of whom comes from near Benares. The church at Serampore now consists of *eighty-two* members, whose walk and conversation with a few exceptions, afford us much pleasure. We are sorry to inform you that *Krishno Presaud* has been ill for several months; and if he does not soon recover, we are doubtful, from the nature of his disorder, whether we shall not be called to mourn the loss of that valuable brother. He is a young man in whom is united, promising talents, with prudence and affection.

In the beginning of January, brethren Ward, Fernandez and Moore, accompanied our dear brethren Maylin and Fernandez jun. to the ship lying in Saugur Roads, near the mouth of the river. From thence they went to Saugur Island, a celebrate bathing-place of the Hindoos; and the day after their arrival they were joined by three native brethren who left Serampore soon after their departure. An immense multitude of people were assembled at the Island, among whom they preached, and distributed pamphlets.*

A new church has been formed for Dinagepore, of which you have received the particulars. On Feb. 26. brother Fernandez, sister Biss, with two of her children, and three native members of the Dinagepore church, left Serampore. Brother Biss accompanied them as far as the great river. Since his return we have heard of their safe arrival at Dinagepore. Brother Biss will join them as soon as permission can be obtained. They

preached and distributed tracts in their way, and the people were eager to hear and read. They spent a day or two at Cutwa in their way up the country.

Brother Chamberlain's active exertions afford us much pleasure. He has frequently an opportunity of preaching to large assemblies, and is often employed in preaching and distributing tracts for hours together. We hope our brother will soon see with joy the fruits of his labours at Cutwa. He has baptised the wife of our brother Kangalee. The following is an extract of his letter to us in February.

"The last has been a week of great exertion and of great affliction. Some thousands of people have passed through Cutwa, in their way to (the idol) Jaggernaut; amongst whom Kangalee and I have been very much employed in preaching and distributing tracts. Many will acknowledge that they are going this long journey for nothing, and yet cannot be dissuaded from it. Last week some great people passed through Cutwa, with an elephant and two horses, a present for the idol. Mr. W—(a young man of our acquaintance, whose heart we hope the Lord hath touched) and myself, went to see them. They behaved with great politeness, and conversed with freedom. One was an elderly man, who had seen the scriptures, and professed to approve of them.

"I have not been able to go to the villages around us during the past week, but have been engaged twice a day, for several hours together at the Gunge, which has much exhausted my spirits. Last evening a number of brahmans, and others, loaded Kangalee and me with abuse, and manifested the greatest enmity against the gospel that I have even seen in the country."

Extract of a letter from him in March.—"I informed you in my last that I was going to Keble-eshor. Brother Kangalee and I went, and were absent from home four days. There was a vast concourse of people: they heard the word with great attention. We were two

days amongst them, and distributed, I cannot say how many, perhaps five thousand tracts. Last Lord's day week was a great day among the Hindoos. Few less, perhaps more, than twenty thousand people were at Cutwa, to bathe in Gonga, among whom we were engaged four days without intermission. The Gunge people who have lately manifested much opposition, stirred up the country people against us, so that few could be persuaded to take papers; and they that had taken them, most returned them. Kangalee was much discouraged, and so was I: but I endeavoured to encourage him, telling him that though they triumphed, yet we were not conquered. The next day we went out, and gave away four bundles of papers, and not a dog moved his tongue against us. The people among whom we were to-day, were generally intelligent, and could read and write. Two or three disputed One in the face of hundreds of people ingenuously confessed that he was lost; and that he did not know whether he was going, nor the reasons for what he did. This evening, reviewing the work of the day, I gave thanks to God with a heart full of joy. What a pleasure to be able to preach to a hundred villages at once, and to proclaim the glad tidings of salvation to thousands in a day! The administration of the ordinance of baptism has caused a great fermentation. Numbers are wishing there may be another soon; and you will give me credit that in this wish I heartily concur."

[Bap. Per. Acc. vol. iii. p. 225.]

The Missionaries to Captain Benjamin Wickes sen.

VERY DEAR BROTHER,

WE cannot bid you farewell again (perhaps for the last time as it respects some one, or more, or all of us) without feeling anew all those sensations which have bound you to our hearts by no common ties. We know what a large interest we have in your heart, in your prayers, and in your efforts; and oh! dear brother, we are sure you are in our hearts to live and to die with you. Whatever changes the dispensations of an all-wise Providence may make among us, and to whatever parts of the world you may be carried in future voyages, we cannot forget you at a throne of grace, and we will cherish the hope of seeing you again and again with fresh cargoes of missionaries.

Think, dear brother, what the king of *Zion* has done for India, since you first, in 1799, brought out missionaries; not merely by our means, but in a variety of ways: what a progress in the translation and distribution of the word of God into so many languages spoken by so many millions of men; how many thousands of missionary tracts have gone all over Hindoostan, how many natives have been baptized, and some landed safe in glory; what a broad foundation laid for the future extension of the gospel; what an increase of missionary strength, Episcopal, Independent, and Baptist, beside the number of native itinerants. How emphatically true respecting India, "Behold, the fields are already white for the harvest." Let this be acknowledged as a constant and infallible proof that you have not run in vain, neither laboured in vain.

We are not insensible of the many painful exercises through which your unerring Saviour permits you to pass. We sympathize with you very sensibly: yet we know how much these exercises have strengthened you,

and produced in you a rich experience of the deep things of God. We pray that your ſtrength may be always equal to the day of trial. May the God of all conſolation be with you continually; ſupport you under every trial; guide you with his unerring counſel, and finally bring you and us, and many Hindoos to his eternal kingdom. What a meeting! what a ſight will that be!

Finally, deareſt brother, we engage again with you to be the Lord's, and to give ourſelves, our all to his ſervice. We give you this as a token of our ſenſe of the many, very many obligations we owe you; of the entire oneneſs of heart which ſubſiſts, and which will forever ſubſiſt, betwixt us, and of the tender concern which we feel at parting from you.

We are, dear brother Wickes,

Your very affectionate brethren and ſiſters,

W. CAREY,	M. CAREY,
J. MARSHMAN,	H. MARSHMAN,
W. WARD,	M. WARD,
R. MARDON,	RHODA MARDON,
J. BISS,	H. BISS,
W. MOORE,	
J. CHATER,	ANN CHATER,
JOSHUA ROWE,	
WM. ROBINSON,	E. ROBINSON,
FELIX CAREY,	

[Evan. Int. vol. iii. p. 118.]

Mr. Marshman to the Rev. Dr. Green, Philadelphia.

REVEREND AND DEAR SIR,

YOU will be pleased to hear that the Lord has not forsaken us; but still continues to own our humble and weak efforts to promote his cause in this land Within about twenty months past we have baptized nearly fifty of those who once bowed to dumb idols, the greater part of whom, by their walk and conversation, afford us a degree of pleasure peculiar, perhaps, to persons in our circumstances.

We have, also, the happiness of seeing not a few of them our helpers in the work of the Lord. Had you been present this evening you would have felt pleasure of no common kind, while joining with us in giving the parting benediction to *six native brethren*, going out to carry the news of life to their perishing fellow countrymen.

It will be acceptable to the friends of God and man, with you, to hear that their generous exertions to forward the translations of the sacred scriptures into the Indian languages, are not in vain. The Lord is greatly enlarging us in this work, and that in such a manner as leaves no doubt whether it be his hand or not. The New Testament, in *five* languages, is now in the press; the Bengalee, Hindoosthanee, the Mahratta, the Orissa, and the Sangskirt languages; and translations in *five others* are going forward successfully. Among these the goodness of God respecting the Chinese, demands particular acknowledgements (when we consider the number of souls interested) in giving us so able and judicious a translator in the person of Mr. Lossar, and in enabling some of the younger branches of the family to make so rapid a progress in the Chinese language and characters, as well as in the originals of the scriptures, that the most pleasing prospect is afforded of the sac-

red oracle's being one day, not only translated into that extraordinary language, but of this translation being so fully revised, and compared with other writings, in the language, as shall remove every doubt of its fidelity and accuracy. With the most cordial regards to our honourable christian brethren with you I remain, reverend and dear sir, very sincerely your's,

J. MARSHMAN.

Serampore, Nov. 4, 1826.

Evan. Int. vol iii. p. 138.

Revrend Dr. Carey to the Editor of the Mass. Baptist Missionary Magazine.

Calcutta. Nov. 2. 1829.

MY DEAR BROTHER,

ALLOW me likewise to observe, that the cause of our Redeemer has considerably gained ground in India, yet it would be a very difficult thing to point directly to any one person as the instrument by which this work has been accomplished; and as difficult to say that any individual has not been made useful, and contributed, as an instrument, to the progress of the cause of our Redeemer in this part of the world. A goodly number of persons of defferent discriptions have been converted; in several of them the convictions have been begun when they were in solitary situations, unacquainted with any who made a profession of love to God, and in some instances, without any apparent means. In others the conversation of persons brought to the knowledge of the truth, with their relations, neighbours, or acquaintances, has been blessed. In several instances the labours of our brethren, who have been converted from heathenism, have been blessed; and probably, in some

few instances, public preaching has been graciously owned.

In whatever way the work has been effected, it is evident that a very visible work has been carried on; but it has been gradual, its progress is best conceived by comparing the present state of religion with what it was some years ago.

When I first arrived in this country, Nov. 11. 1793, there was one evangelical minister of the church of England in this town, who had been here several years, and besides him, I knew of no one who professed to love God, except myself and my colleague, Mr. Thomas. I have, however, reason to believe that there might then be about half a dozen more in different parts, of the country. I and my colleague removed to a great distance up the country, where I had to study the language, and where we published the gospel to the inhabitants around. Sometimes we had hopes concerning several persons, but whether any were really converted is to this day a very doubtful thing.

At the present time, however, through the smiles of our gracious God, things wear a different aspect. Besides six evangelical clergymen of the church of England, and two Presbyterians, or Independent ministers; there are nine stations occupied (or about to be occupied) by Baptist ministers in this Presidency, and five churches constituted, in connexion with our mission, besides the church and mission station at Rangoon in the Burman empire.

When I first arrived, there was no translation of the Bible in any of the Indian languages, except the Tamul, spoken from Madras to the southern extremity of the peninsula. The whole of the Holy Scriptures is now published in the Bengalee language; the whole New Testament, and third volume of the Old Testament (Job—Canticles) in the Orissa language; and the whole New Testament in Sungskrit. Besides this, the printing

of the prophetical books in Ooriſſa is begun; the Sungskrit is printed to the 25th. of Exodus; the New Teſtament, to the 8th. chapter of Romans in Hindooſthannee, and to the end of John's goſpel in Mahratta; and a beginning of printing the Gujerattee, the language of the Seeks and the Chineſe has been made. The whole New Teſtament, and part of the Old is tranſlated into the Telinga and Kurnata languages; but the printing muſt be delayed, till we can get types caſt for them. A tranſlation of the New Teſtament is alſo begun in the Burman language, to which we hope ſoon to add that of Thibet.

In Calcutta, the Lord has enabled us to erect a decent place of worſhip 70 feet ſquare, including a portico in front, which, however, occupies nearly half of it. The congregation is about 150 perſons. Thoſe who are in church fellowſhip and partake of the Lord's ſupper, are about 50; and I truſt the life of religion is felt among them. Our brother Kriſtno, a Hindoo miniſter, preaches nearly every day in the week at one part or other of the town. He is much reſpected by his brethren, and owned of God. The church at Serampore is one with that at Calcutta; but I am not able to recollect the number. Brother Chamberlain is with the church at Cutwa. He lately baptized 24 ſoldiers, belonging to one European regiment, ſtationed in the neighbourhood of that place. Brother C. Carapeit Aratoon, an Armenian, called to the miniſtry by the church at Calcutta, is ſettled with the church in Jeſſore. He lately baptized four perſons. The church conſiſts of 15 or 16 perſons. Brother Mardon is with a ſmall church at Goamalte, where he has baptized four or five perſons. Brother Fernandez is with the church at Dinagepore. He lately baptized four perſons. The church conſiſts of 16 or 12 members My ſecond ſon William Carey, is ſettled

at Sademehl, a few miles north of Dinagepore. Brother Robinson has left Serampore to begin a mission to Boutan and Thibet; Brother Moore to set up a station near Patna; and in a few days, Brother John Peter, an Armenian, called to the ministry by the church at Calcutta, will leave this for Oorissa, where he will labour to begin a new mission. Brother Chater and my eldest son, Felix Carey, are settled in the mission to Rangoon in the Burman empire, where there is a pleasing opening for them.

They are studying the language, and have begun to preach to the Burmans.

This is a short sketch of the present state of the work of God among us. On reviewing it, I am constrained to rejoice in what the Lord has wrought, and to trust him to carry on his work to a greater extent.

I trust you will also join in our rejoicings, and add to it your prayers, that the infant cause in India may be fostered by the gracious care of God, till a little one become a thousand, and a small one a great nation.

Accept my assurances, that I am,
affectionately yours,
W. Carey.

The London Missionary Society.

THIS society was instituted in the year 1795; which may be considered an important era in the history of modern missions. At the first meeting of the society two hundred ministers, of different denominations, met together, and with unanimity resolved, "to send missionaries to Otaheite, or some other of the South-Sea

Islands; and that, as soon as possible, a mission should be attempted to the coast of Africa, or to Tartary, by Astracan; or to Surat on the Malabar coast, or to the Island of Sumatra, or to the Pelew Islands, as providence might direct."

These exertions of the society have been made instrumental to rouse many to a spirit of competition for the extension of the blessings of the Gospel. Since the society was organized it has received great assistance from the public: in 1796 its funds amounted to near twelve thousand pounds. This year the society purchased the ship Duff, on board of which, in August, 29 missionaries embarked for the Islands in the south seas. Nineteen of them were left at Otaheite, nine at Tongataboo, and one at Marquesas. In the following August 1797, six other missionaries were sent to the Foulah country in Africa. In December following, 1798, several others were sent out, who were taken by a French privateer, and never reached the place of their destination. This year eleven of the missionaries left Otaheite and went to New Holland; the society also sent Mr. Kicherer, Doctor Vanderkemp, Mr. Edmund, and Mr. Edwards, to the Cape of Good Hope.

Evan. Int. vol. i. p. 13.

New Missions.

INDIA.

THE Directors had repeatedly announced their earnest desires to send to the deluded Millions of Asia the glad tidings of the glorious Gospel, whenever the Providence of God should open a way, and furnish suitable

Missionaries for such important stations as abound in that highly civilized part of the globe; the period for entering upon this interesting service at length arrived. Messrs. Ringeltaube, Cran, and Des Granges were appointed to a mission on the Coromandel coast. Mr. R. is a native of Prussia, who had already passed a short time in India, and has since held his principal intercourse with the United Brethren in Europe. Messrs. C. and D. were about two years in the Society's seminary at Gosport. These Brethren arrived at Tranquebar, in the month of Dec. 1804, in company with the Rev. Mr. Vos, and Mr. Ehrhardt, destined for Ceylon. In the instructions given to them by the Directors, they were recommended to form one Missionary station only, and to act together. They were not, however, so entirely limited to this point, as to be deprived of the privilege of judging and determining otherwise, if it shoud appear to them necessary, in order to promote more extensively the interests of the great cause committed to their hands. After much deliberation and prayer, the Brethren Cran and Des Granges were inclined, for various reasons, to remove from Tranquebar to Madras, with which Mr. Ringeltaube acquiesced, and, in March 1805 they sailed for Madras. On their arrival they were received in a most affectionate manner by persons filling respectable stations in life. By the advice of their friends they were induced to fix upon a station in the Northern Circars, at Vizagapatam.

Mr. Ringeltaube has entered on a Mission in the Tinevelly Country, fixing his residence at Palamcotta. The Directors have authorized him to engage Mr. Wheatly, a person recommended by Mr. R. as an assistant in the Mission, and have also placed at his disposal a sum of money for the purpose of engaging suitable Catechists; or to adopt such other measures as may appear best cal-

culated to advance the Redeemer's interest in that district.

In Jan. 1807, Mr. John Gordon, and Mr. William Lee, late students at the seminary, with their wives, sailed in an American ship, with a view of joining the Brethren at Vizagapatam.

Ceylon.

The attention of the Society was long fixed on this station. It was strongly recommended to their notice by the late highly esteemed Missionary, the Rev. Mr. Gericke, as an object of the first magnitude: he represented, that the natives bearing the Christian name amounted to 100,000, and had been for several years destitute of religious instruction, and were fast relapsing into a state of heathenism. The Directors having determined on a Mission to this island, invited the Rev. C. Vos to superintend it; his eminent piety and tried qualifications, pointed him out as a fit person for this work. Mr. Erhardt and Mr. Palm, two German Brethren, who studied at the Missionary Seminary at Berlin, were appointed to assist in this Mission. Mr and Mrs. Vos, and Mr. Ehrhardt, with William Read, who accompained them from the Cape of Good Hope by the desire of Mr. Vos arrived at Ceylon in Jan. 1805. Mr. and Mrs. Palm having been detained at Copenhagen, arrived in July following. The liberality of government provides in part for the support of each of these Missionaries.

Surat.

A memoir having been presented by one of the Directors, who had been repeatedly in India, recommending to the attention of the Society the populous city of Surat, on the northern part of the eastern coast of India, above

Bombay; the Directors were so fully convinced of the eligibility of this station, that they immediately took the subject into consideration, and determined on a Mission. Mr. Taylor, a student, who had been for several years under the care of the Society, first at Edinburg, and afterwards at Gosport, appeared to the Directors a suitable person to be employed in this important service, having acquired a considerable share of medical knowledge, and obtained the degree of doctor of medicine. Mr. Taylor, and Mr. Loveless, another student, whose piety and temper pointed him out as well adapted to the same station, were solemnly set apart to Missionary work in 1804, and soon after embarked in an American vessel for Bengal. They arrived at Madras in June, 1805. Dr. Taylor visited the Baptist Missionaries at Serampore, in order to profit by their knowledge and experience in the Missionary work, from whom he received the most cordial and affectionate attention; and after visiting other places in India to obtain such information as might be useful to the Society, proceeded to the place of his destination in August, 1806, leaving Mr. Loveless to preach in the Black-Town at Madras, at the express desire of the friends in that city, so long as he can be spared from the Mission, or until he is replaced by a suitable Missionary from Europe.

China.

The immense population of China, and the deplorable darkness by which it is enveloped, render a Missionary undertaking to that vast empire an object of unequalled magnitude and importance. This consideration induced the Directors to resolve on attempting the translation of the Holy Scriptures into the Chinese language,

as a measure preparatory to the introduction of a Mission to that empire.

Mr Robert Morrison, an accepted Missionary, having been deemed a suitable person for this station, his studies, under the Rev. Mr. Bogue, were directed to a preparation for so important an undertaking. He was also for a considerable time assisted in London by Yong Saam Tak, a native of China, whom the Society engaged for this purpose, in learning the Chinese language; and in transcribing a Harmony of the gospels, and other parts of the New Testmaent, from a manuscript copy in the British Museum. Mr. Morrison's studies were likewise directed to the mathematics, and astronomy, under a suitable tutor; and he also attended on the lectures at the Royal Institution. This course of studies was determined upon, in consequence of some valuable information the Directors received from a very inteligent and respectable person who had resided some time at Macao, and who appears to be well acquainted with the dispositions and manners of the Chinese. Mr. Morrison embarked in January, 1807, with the intention of proceeding to Canton.

Miss. Trans. vol iii p. 4.

.....

Extract of a Letter from the Missionary, Brother W. T. Ringeltaube, to the Treasurer of the Missionary Society

.....

Tranquebar, Jan. 29, 1805.

DEAR SIR,

ON the 12th of December, 1804; I had the pleasure of sending you a few lines, *via* Bengal, in which I mentioned our safe arrival at this place, Dec. 6. Since this

Mrs. Voſs has been removed to another world, and the Brethren deſtined for Ceylon had ſet ſail.

I am now enabled to give you a pretty exact account of the ſtate of matters here, and I am happy to think, that it will afford you ſome ſatisfaction. You will naturally ask, what have the Old Miſſionaries effected? I anſwer, much every way.

I wave what they have done with regard to Europeans and Portugueze in the country; and confine myſelf to their labours among the Malabars. They have printed two editions of the Scriptures, of which the Madras tranſlation by Mr Fabricius, has the preference, for being the more inteligible. Excellent collections of Hymns, Catechiſms, Extracts from the word of God; Religious Tracts the growth of Indian ſoil; Tranſlations of Arndt, Kempis, Bunyan, leſs calculated to meet the ideas of an Eaſt Indian, and therefore leſs known; Grammars, Dictionaries, and ſpelling-Books, have ſucceeded the Bible. Many good Schools have been eſtabliſhed, and if the country of Tanjore is not entirely covered with them according to a plan laid down by Dr. John, nothing has prevented, humanly ſpeaking, the [illegible] of ſo good a work, but the unſeaſonable removal of the late Collector. The plan, however, ſeems not to be entirely fruſtrated, and it may be, that your Miſſionaries will be called upon to take an active ſhare in it, if willing to be thus engaged. Finally, Congregations of Chriſtians both ſmall and great have been gathered in different parts; being under the care of European Miſſionaries, or Country Prieſts, and in all theſe congregations Divine Truth is taught; its power frequently felt, and its precepts followed. The very Heathen have acquired an hiſtorical knowledge of the outlines of the Goſpel; allow the ſuperiority of our religion, and ſecretly deſpiſe, and neglect their own way of worſhip. Were it not for the

rich endowments of the temples of Satan, they would, by this time, have crumbled into the duſt, as ſome ſmaller ones have done already. It is a fact that their ſacrifices are at preſent much more ſcanty than formerly.

If the miſſionaries have not done more, it is becauſe they are too few in number, and alſo becauſe they are too ſlenderly ſupported by ſuitable men and pecuniary ſupplies from home. Otherwiſe, no doubt, a greater number of Country Prieſts might be employed; every one of whom receives a monthly ſalary of 5, or 6 ſtar pagodas, and cannot do with leſs if he has a family. *It is* true their reſources are conſiderable in valuable grounds and buildings raiſed with European money. Beſides their ſalaries and emoluments, the Miſſionaries poſſeſs conſiderable legacies, left by two of their Brethren, whom the Lord had bleſſed with temporal wealth. But notwithſtanding theſe helps, their plan, as long as it is confined to the preſent means, admits of no further extenſion.—Whether your Miſſionaries will be capable of managing the concerns of the Kingdom of Chriſt on a more frugal plan, is a problem which nothing but experience can ſolve.

But I muſt ſhorten my remarks on this ſubject, and therefore beg leave to wave ſome obſervations on the apparent plans of the miſſion. The moſt prominent ſeem to be, the want of a good Church diſcipline, and Chriſtian fellowſhip among the believers, too great a proportion of Preachers that are ſtrangers to the energy of the Goſpel; and laſtly, too ſtrict an adherence to the modes of an eſtabliſhment. Notwithſtanding this, the Old Miſſion is a noble fabric, whether conſidered in itſelf, or as a ground-work for a future ſuperſtructure. Dr. John ſays, very properly, in my opinion, that the Goſpel was not more ſecurely eſtabliſhed at Rome after an hundred years preaching, than it is now in India. But this noble building is at preſent nearly at a ſtand for want of

hands. In ten years hence not one of the present Missionaries may be alive, in all human probability. The Old Society, in London, I understand, have given directions to that great Christian Philosopher, De Luc, at Gottingen to look out for Missionaries, and you, as well as we, shall rejoice if he finds any; let us pray that he may. The numerous congregations in the South, raised by Father Gericke, previous to his death, congregations, which persecution could not shake, begin already to disperse for want of a Shepherd. These cheifly call for your and our attention, and all the Missionaries here, even our adversaries in the Gospel, urge them upon our most immediate notice.

Here I should bring in a description of our situation in this country; but it would be wasting time, as you know all that is favourable; from our letter to the Directors, as well as from that of the two Brethren, C. and D. G. to me, which I take the liberty to enclose, you will learn that some favourable appearances at Madras buoy up their minds with a lively hope, that much may be done there which could not be done here, and that according to our written instructions, they would not have considered themselves as doing their duty if they had not gone hither. As soon as I am sufficiently advanced in the language, I mean to proceed to the Southward, if the Lord please, knowing of what importance for our Society it is, that we should meet with a speedy success; and there, behold the fields are white for the harvest. I could add many reasons for inducing me to stay (during my *preparatory season*) at this place, and all I request is, that, if the Madras Mission turns out well, the two younger Brethren should have all the praise.

I submit to your wisdom, whether Tranquebar would not be an advantageous maritime station (such a one we must have for forwarding letters, remittances, &c.) and for preparing young missionaries.

It is a healthy, cheap, quiet place, where nothing; will distract their attention from their studies; where they will meet with real friends in *all* the persons attached to the Mission; where German Brethren (and *some German* Brethren at least you should from time to time send out) will find teachers willing and able to instruct them to their advantage from the purest motives; and from whence finally they will have an easy access to any part of the country where the Tamul is spoken. In case you approve of my views, please to write two letters, No. 1, to Count de Schimelman, Minister to the King of Denmark, and President to the Board of Colonial Trade. No. 2, a letter to Bishop Balle, a Bishop worthy of his name and rank in the Church of Christ, and head of the Missionary Board at Copenhagen, signifying your intentions and intreating their sanction.

Thirdly, I also suggest, that without delay you should think of sending out more Missionaries hither; and I would entreat you would be pleased to send me the two Brethren Wiesinger, and Zwar, from Berlin; but never send a Missionary here that is past thirty years of age, except he should be a scholar. *Young* and *able* men are requisite in this country. You might put the two above mentioned Brethren for a year or two in Mr. Bogue's excellent Seminary. What he has effected in teaching others, fills me with high esteem for him. Berlin may furnish suitable Missionaries for Hottentots and Caffrees, but the civilized natives of India, require men of liberal education, and general knowledge. An acquaintance with Botany, Mineralogy, &c. will recommend them highly in this country.

Please to remember us all in your prayers, and present my best respects to all the Directors, especially Dr. Haweis; Mr. Cowie; Rev. Messrs. Burder, Townsend and family; Messrs. Waugh, Rowland Hill, Mr. Buck

and all others who were pleased to take notice of me. Assure them of my devotedness to our common cause.

I Remain &c.

W. T. RINGELTAUBE.
Miss. Trans. vol. ii. p. 405.

"*The Missionaries at Serampore to Messrs. Cran and Desgranges.*

"VERY DEAR BRETHREN,

"FEW letters have given us more pleasure than that with which we have been favoured by you. We congratulate you on your safe arrival in this country; and desire to thank our gracious Lord, that he has inclined you thus to devote your lives to his service, and safely brought you hither. We trust that he will now go before you, and direct your way in such a manner as shall advance his glory and secure the conversion of multitudes among these poor benighted heathen.

"We accept with the most sincere pleasure your friendly offer of correspondence, and pray God that it may be a means of strengthening each other's hands in the Lord. Your christian frankness in thus seeking a correspondence with us, excites in our minds the pleasing hope, that no difference of opinion respecting any of the ordinances of the Gospel will be permitted to interrupt our christian union and fellowship. We humbly hope that nothing of this kind will ever arise on our part, and beg you to be assured, that your affection is returned by us in an equal degree. We intreat then, very dear Brethren, that you will write in the most frank and unreserv-

ed manner, and permit us to participate in your joys and your sorrows, that by mutual sympathy and mutual counsel, we may animate each other in the work of the Lord. We earnestly request an interest in your prayers. The hour from seven to eight, every Tuesday-morning we dedicate to social supplication on behalf of the heathen in India. Should it be suitable and agreeable to dedicate that portion of time to the same purpose, the recollection that we are joined by dear Brethren in the same exercise and at the same instant (though Providence denies us the enjoyment of their bodily presence) *may* often serve to revive our spirits and animate our hope. The epistle with which we have been favoured by your Society, we consider as a fresh proof of their christian candor towards us. We cannot but hope that the Lord is on his way to subdue to himself not only the heathen in India, but all the nations now groaning *under the* tyranny of Satan. May it be granted to you and to us speedily to behold his victories in the land. Amidst the discouragements, with which we must unavoidably meet, let us recollect, that He who is *all-sufficient* is infinitely more interested in the work than we are. That his presence may be constantly with you is the earnest prayer of, dear Brethren, yours in our common Lord. *March* 1*cth*, 1805.

(Signed by all the Missionaries.")

Miss. Trans. vol. ii. p. 364.

.....

" *Extract from the Journal of Messrs. Cran and Desgranges.*

WE cannot close this journal, dear fathers and brethren, without laying before you the importance of the situation in which we are placed, and earnestly intreating

you to send out more Missionaries to assist us. In the town where we reside, there are above twenty thousand inhabitants perishing for lack of knowledge. Within a few miles of us on all sides, there are numbers of large villages where thousands of heathens live in the grossest idolatry, and who claim our pity and compassion. This place is nearly central, which makes it most favourable for branching out into any part of the Circars. We have hundreds of miles right and left of us, where we may labour with freedom. Being on the coast, and continually cooled by the sea breeze, makes this city a salubrious station for Missionaries on their first entrance into the country. A European going into the interior of India, immediately after his arrival is likely to have his constitution impaired; but by having the missionary station on the coast, they will necessarily be detained there a year or more in learning the language, which will tend to inure them to the climate, without endangering their health. While they are attaining the language, they may also be very useful by preaching in English, teaching schools, and other missionary employments, which will relieve those Missionaries, who have attained the language, and enable them to itinerate through the whole of the Circars; also at Hydrabad, Golconda, and Bengalore, where the Telinga language is spoken. This spot is not less favourable for entering the Cattack and Mahratta countries. We understand that there is but little difference in the languages. The Mahratta country appears to us a most important field for missionary exertions. On this account we rejoice that a mission is about to be established at Surat. Our opposite situations will afford an opportunity for Missionaries being sent from both stations into the Mahratta country. These may meet each other in the center and bid God speed: it is not many days journey from hence.

"Glorious things are spoken of the city of God. Zion shall break forth on the right hand and on the

left." When we read the animating prospects presented to us in the sacred Scriptures, of the whole world becoming subjects of Christ's kingdom, we are sure that we are not straitened in God; and therefore, it would be sinful to be straitened in our ownsouls. We are aware that the conversion of the people, in the extensive countries we hope to traverse, will not be the work of a day, but of years: to accomplish a work of years the Missionary society was founded; and we doubt not, if present advantages be embraced with sufficient energy, that many of its members will live to see the blessed day when the Sun of Righteousness shall shine with such refulgent glory on the millions of inhabitants of India, as wholly to dispel the dark clouds of idolatry, which at present overshadow them, to diffuse among them an unspeakable measure of the light of the glorious gospel. But more Missionaries are wanted: our number is small. While we are laying the foundation, we trust our friends in England will not delay to send out numbers to raise the superstructure of a work, in the accomplishment of which God the Father, our Saviour, the Holy Spirit, and all who bear the image of God, are so deeply interested. Would to God that all the ministers in our native country, the students at the different seminaries, and the religious public, could see what we see, and hear what we hear. Every man they beheld bowing to a stock of wood or stone, would be an argument to come over to India and help us. The horrid noise of thousands of idolaters at the celebration of their festivals, would sound like thunder in their ears. "Haste, haste to the help of the Lord against the mighty." And those who could not themselves come, would have the number and ardour of their addresses to the throne of grace increased an hundred fold.

"Not doubting but your zeal for the glory of God will actuate you to take our situation into your most serious consideration, and to send out more labourers into

this promising harvest; We, with the greatest pleasure, dear Fathers and Brethren, subscribe ourselves your very sincere, very affectionate Brethren, and fellow-labourers in Christ,

"GEORGE CRAN,
"AUGUSTUS DESGRANGES.

Miss. Trans. vol. ii. p. 402.

Mr. Palm to the Society.

Jaffnapatnam, Feb 26, 1806.

WORTHY BRETHREN IN OUR LORD JESUS CHRIST,

THE former letters written to you from the Cape of Good Hope, as also from Tranquebar, I hope you have received; I have now the happiness to inform you of my arrival at Jaffna, the place of my destination. On the 21st of July we arrived, where his Excellency Governor North had appointed us to reside, and began our Missionary work.

Without loss of time we had began the study of the Malabar language at Tranquebar, and resumed it again, since our gracious Lord has brought us to the long wished for place of our destination. By the blessing of God, I am advanced so far in the Malabar, as to begin to speak it a little; and I am able to exercise myself in conversing with some children, by way of catechizing. This method I find very advantageous.

As soon as we are more perfect in this language, it is our intention to proceed further, into the interior of the island; either in the district of Jaffna or in the Wanny, which is on the borders of the Cingaleze country, in order to be entirely amongst the Heathens. We are, indeed, already surrounded, with native, a well as baptized Heathens; but they have become more and more depraved, since a new Heathen temple (half a mile from Jaffnapatnam) has been built by a rich Malabar named,

Witeling, who has spent many thousands of Rix dollars on it, and has there every day music, dancing and singing; and also maintains a great many people and priests, both male and female, who belong to this temple.— This is a great allurement for these people, who are so wrapt up in this disgraceful folly, that they will not hear of another religion, particularly as the Christian religion was formerly promoted amongst them in such a manner, that they were *obliged* to adopt baptism, and were forced to pay for that as well as marriage, &c. to the Dutch ministers; this they did not like, and as they never learned the value of the Gospel, it is very natural that in their hearts they should still remain Heathens. I have twice travelled in this district of Jaffna, about six or seven Dutch miles, to look for a place for fixing a Missionary Station; by this opportunity I spoke with the natives about our holy religion, particularly of the difference between true and nominal Christians. The Manikar, or captain of a village, seemed to be a sensible man and said if they were instructed in the Christian religion, they should think themselves happy; but they had always had to pay money to the Dutch priests, and not only to them, but also to others, who they brought with them; and added, that their schoolmaster taught them only some questions and answers, without explaining them, and then instructed the children to read a little Malabar, for which they pay so much money, and for every thing else they wanted; and that all this was a hard burden to them. I told them by an interpreter, that I would not do so; but that my intention was to teach them the way of salvation, out of love to my Redeemer Jesus Christ; and out of love to their souls which are dear to him, for that he shed his blood for the sins of the world; and it is his divine will to declare this, that they may become partakers of his great salvation. I feel much love for this people, and I perceive that they are well inclined to me; they brought fowls, eggs, milk, butter, and fruits, of which I took as much as I wanted

and paid for them; the rest I returned, and thanked them for their kindness, assuring them that I was fully satisfied and contented. I then left them with my heart affected, and praying that the Lord might bless the means, and turn them from darkness to light, and from the power of Satan unto God's dear Son.

Since we have been at Jaffnapatnam learning the Malabar language, we have endeavoured to be useful, by the assistance of God, to the Christians, as much as our time and abilities would afford. On Sabbath-days I preach in the Dutch church, once for the Dutch, and another Sabbath day for the German Christians. Every Tuesday-evening, I keep a meeting in Dutch, when the Christians in great number attend; and every Wednesday I have catechizing with children; and this is a great blessing to my own heart, as I experience the divine assistance; and the desire of the people is that they may hear the word of God, and be saved. Every first Monday in the month, we keep the Missionary Prayer-meeting; the people also attend in great numbers, and it is accompained with a particular blessing—They acknowledge their great neglect, in that as Christians they hitherto have not so done their duty, as to edify the Heathen, who surround them.

Mrs. Palm keeps a meeting every Thursday, in company with some ladies and several female friends; they read and confer together, and on Sundays she has a catechizing for children of her own sex, relative to the History of the Bible. This is, besides the study of the Malabar language, our delightful occupation—may God so bless his word, that many may with us, become partakers of that eternal salvation, merited by our dear Lord Jesus Christ.

Miss. Trans. vol. ii. p. 453.

Extract from the Report of the Directors.

IN our last report, it was mentioned that Mr. Ringletaube, who had resided chiefly at Tranquebar, in order to attain a competent knowledge of the Tamoul language, had, after much deliberation, and earnest prayer for divine guidance, concluded to go to the kingdom of Travancore, and the Tinevelly country, forming the south western extremity of the peninsula; with a view to help the destitute congregations of nominal Christians in that territory, as well as to attempt to diffuse the knowledge of salvation among their heathen neighbours.

For the last six months, he had been preaching Christ to multitudes in an Indian tongue; had travelled upwards of a thousand miles, from congregation to congregation; and baptized many adults, besides the children of professing parents; made a journey through Travancore and Cochin; and with much difficulty obtained, through the help of an English officer of rank, permission from the king of Travancore, to introduce christianity into his capital and dominions. He had two young men under him, whom he was training for preaching the gospel, with the most pleasing prospects of their future usefulness; and, upon the whole, he writes that "he had "reason to bless the Lord of the harvest that he had gra-"ciously owned his feeble labours." He proposes to the society to build a church, with a dwelling house at Travancore, the expense of which he estimates at only 100*l.* so plentiful are materials, and so cheap is labour in that country; and to institute a seminary for twelve youths to be instructed and employed when fitted for the work: the annual expense of each he states at 18 star pagodas, in all, 216, equal to 82*l.* per annum; and he seems to think this a preferable plan to having missionaries from Germany, on account of the time and expense incurred by the latter, before they can engage in missionary labours in the native languages.

He conceives the wild places and diſtricts he has traverſed, afford more promiſing fields of miſſionary labour, than the large towns in which many Europeans reſide, as their example is baneful, while the idolatrous ſuperſtitions of the natives are more powerfully eſtabliſhed and ſtrengthened alſo, by the vicious lives of thoſe who are chriſtians only in name.

Our authority, ſent him laſt year, will enable him, we hope, to commence his plan of eſtabliſhing a ſeminary; and we truſt our next accounts will confirm our confidence in his talents, and exhibit the power and grace of God operating by him in the diffuſion of the pure goſpel of Chriſt in thoſe countries, which he has choſen as the ſcene of his miſſionary labours.

Evan. Int. vol. iii. p. 282

From the Chriſtian's Magazine.

New-York, April 28, 1807.

On Monday, the twentieth inſt. arrived at this place in the Ship Remittance from London, after a paſſage of ſeventy-nine days, the Rev. Meſſrs. Morriſon, Lee and Gordon, miſſionaries from the London Miſſionary Society to the Eaſt Indies. The deſtination of the firſt of these Gentlemen is Canton; of the other two, who are accompanied by their Ladies, Madras. Through the goodness of divine Providence, they have been preserved amidſt the difficulties of a moſt wearisome and tempeſtuous voyage; and landed in health and ſpirits.

It is a ſource of pure and sacred pleasure, to ſee the faces of those who poſſeſs enough of the spirit of martyrdom, to forego all the comforts, which they might enjoy in the boſom of their friends and the lap of earthly proſperity, for the purpoſe of diffuſing among

the perishing Pagans the Knowledge of Jesus and of the Resurrection. We, who enjoy, without interruption, in the midst of repose and of peace; the gospel of life and immortality, ought to feel our languor rebuked, and our zeal provoked, by such praise-worthy examples.

.....

A Letter from the Revrend Mr. Morrison, late Missionary in China, to Mr. Ralston.

Quang Tung, Dec. 30, 1807.

DEAR SIR,

I FORWARD to you, by favour of Mr. Latimer, a few lines, mentioning my safe arrival at Canton, and the reception I met with. The Lord appeared for me and opened a door with less difficulty than I, or my dear friends, anticipated. As I there mentioned, I have had some assistance from a native who is attached to the Romish Church, and who is, if I am rightly informed, their agent (*i.e.* of the missionaries) at this place. His name is Abel Yen Pwoin Ming. I have nothing to apprehend from Abel. But the Portuguese clergy at Macao have become alarmed, and have, in the opinion of several gentlemen here, written up to Pekin ere this time, respecting me; so that if the missionaries there have influence enough, the probability is, that they will obtain an order for my removal from the empire. I am not however distressed about the future, "the Lord will provide." If obliged to leave [this place,] I purpose to seek a residence on the Island of Penang; among the thousands of Chinese who are there.

My opportunities of learning the language are full as many, or more than I expected to enjoy.

I continue with Mr Milner, to whom you favoured

me with a letter of introduction. I shall, however, in the course of two or three days' time, begin to board myself in a plainer way than in the family on account of the very heavy expense of a residence in this country.

The object before us, dear sir, in this attempt, is very great and important. Three hundred millions of men, at the lapse of eighteen centuries, are without the book of God in their native tongue; and these three hundred millions speaking the same language.

I saw, a few mornings ago, a French missionary, Mons. de le Bissachre, who is lately from Tonquin. He has resided in that country eighteen years during which time he says there have been three persecutions of the christians, the number of whom he estimates to be 260,000.

Mons. Richiney, who, two years ago, was ordered to leave the empire of China, has now obtained permission to remain in Canton as "procureur" to the mission at Pekin. It is said, I don't know with what truth, that some persons in the character of missionaries are expected out from France.

Sometimes pray for me, my dear sir, and permit me to say that I am, with christian regard, your's in the faith of our Lord Jesus.

ROBERT MORRISON.
Evan. Int. vol. iv. p. 238.

Missionary Society.
Vizigapatam, East Indies.

IN our last we mentioned the much lamented death of Mr George Cran, who together with Mr. Des Gran-

ges, was settled at Vizigapatam. His loss is most seriously felt by his surviving brother, who had himself been severely afflicted with a liver complaint He was better when he wrote last; but many unpleasant symptoms proved that the disorder was not eradicated.

We rejoice that he has derived much assistance from Ananderayer, the converted Brahmin He joined the mission on the 28th of May, 1808. 'This evening,' says the Journal, 'Ananderayer, his wife, and another native christian, sat down to supper with the mission family. Before supper he offered up a thanksgiving to God, and prayed very fervently that the distinction of *cast* might be universally abolished, and that all the heathen might be brought with one heart to glorify God.'

By a letter, dated January 20, 1809, the following appears to have been the state of the translation of the scriptures into the Telinga language:

'The gospels of Matthew and Luke are *complete* in manuscript, and have gone through the first correction. The gospels of Mark and John are begun. I have now four Brahmins engaged in this service. Ananderayer takes the lead among them in assisting me; the others are all transcribers.

This work has been impeded lately by the absence of Ananderayer, who has been on a missionary tour for three months to the southward; during which time he preached the gospel to great numbers, who heard the word gladly. His wife was baptised three months ago. I am happy to say that she increases in divine knowledge, and that her conversation is as becometh the gospel. In short, she is an ornament to her profession. She is under the daily tuition of Mrs. Des Granges.

'There are several other natives inquiring after the good way, who are all under a course of religious instruction. The young people in the schools have advanced much in religious knowledge.

Finally, brethren, pray for me, that I may be kept

faithful, to my work, and that I may see the arm of the Lord revealed in the conversion of the thousands of idolaters around me. Send more missionaries to this part of the world. I lament that Ganjam, Chicacole, Rajimundry, and Masulapatam, which are such eligible fields for missionary exertions, are entirely destitute of the light of the gospel. In all these the Telinga language prevails; and, by the preaching of the gospel and the distribution of the scriptures, I hope they will soon become as Eden,—as the garden of the Lord. Ananderayer and his wife send their respects, and beg you to pray for them.

AUGUSTUS DES GRANGES.

Mr. Des Granges has communicated extracts of letters from his dear brother Cran, written during his journey. They will be perused with a mournful pleasure, as they prove how much the work of the Lord continued on his heart to the very last. The loss of such a man is greatly to be lamented; but submission to the great Disposer of all events becomes us.

'Chicacole, December 5. 1808.

'I am sorry to say that this leaves me in a weak state. When I arrived at Colapollam, I felt myself considerably better, but my bowels in a bad state. However, I was able to go into the village in the evening, and address the poor heathen. They had killed a cow to offer in sacrifice, which led me to speak of a more valuable sacrifice. They rejoiced to hear; and I was constrained to pray that God would spare my life a little longer, that I may enjoy the pleasure of proclaiming the good news. I find this does me good; but still I feel what I am unwilling to communicate. I leave all to God.'

'Chatterpore, December 17, 1808.

'I hope you will assist me to adore the God of all grace for recovering me so far, when I assure you that in leaving Chicacole I did not expect to reach this place: I even expected to die before I got to the place of encampment. God orders all things; and to Him be all praise! I have had much conversation with the natives, at least once or twice every day; and sometimes with considerable numbers of both sexes. In short, I have spent many pleasant hours with them, and found many desirous to hear more of the gospel. Travelling among the natives, and proclaiming the good news of salvation, is certainly delightful work.'

'Chatterpore, December 20.

'I am much better, though my cough gives me a little trouble occasionally. On sabbath I read prayers and preached to a large congregation in the court-house. It is very desirable that a missionary might be stationed here.'

'Chatterpore, December 21.

'You will be happy to hear that my health is much improved. We are not destitute of friends even in this remote corner; and I am heartily glad I undertook the trip on many accounts; but you must visit this place and the surrounding country. I wish the brethren (meaning Gordon and Lee) were arrived, that we might have an opportunity of travelling among the natives.'

This was the last letter he wrote to Mr. Des Granges. In sixteen days after this, he departed to his heavenly rest; and his works of love will follow him. His remains were interred in the burying place at Chicacole, January 6, 1809.

Evan. Int. vol. iii. p. 585.

Extract from the Report of the Directors of the Missionary Society, to their eleventh meeting, held in London on the 8th, 9th, & 10th, of May.

THE Directors earnestly pray that the great Head of the church would incline the hearts of others to come forward; they also look to christian societies, and on this occasion, especially, to evangelical seminaries, for persons, who to the radical qualifications of a missionary, unite a facility in the acquisition of languages, and who may thus be peculiarly fitted for a service so distinguished and useful in the christian church.

The society, desirous of furnishing future missions with tried and able instruments, have, for some years past, supported a number of young men at the seminary at Gosport, under the tuition of our highly valued brother, Mr. Bogue. To this establishment we owe some of those missionaries which are already gone forth to the heathen, and of whose talents and piety we form the most favourable judgment. The Directors regret much that so few persons have hitherto offered themselves as candidates for missionary services, especially when the great advantages which this seminary offers, as preparatory to the work, are so easy of access. From the small number of young men, in this school of the prophets, it pleased the Lord to deprive us of one, a few months since. Mr. Owen, a promising and devoted missionary, was suddenly removed by death, at the close of a day, which, as usual had been employed in useful studies and exertions. The Directors lament their loss, and entreat the Lord to repair it by the introduction of others equally pious and devoted. There are now at Gosport only six students: these, however, are diligently engaged in appropriate studies and some of them will soon be at liberty to enter upon the great work.

It would afford the most cordial satisfaction to the Directors, to see a larger number of godly men offering themselves to the service of our adorable Saviour, in the extension of his kingdom among the heathen. From the number, the piety, and the zeal of our congregations, it might have been expected that many, very many, would have become candidates for this honourable work, yea many more than the society could possibly employ; but they still find the labourers few, though the harvest be plenteous: they not only join with all their fellow christians, in imploring the Lord of the harvest, more copiously to pour out his Holy Spirit on the churches, powerfully constraining a host of willing labourers to say, "Here are we, send us;" but they also earnestly recommend it to their reverend brethren to encourage and stimulate, by their animated exhortations and missionary servor, persons in their connexions, of piety and talents, to come forward to the help of the Lord against the mighty, for they are assured that it is not so much a want of zeal as a want of information on this head that keeps them back; and that a proper representation of the great variety of countries in which the gospel is needed, to which easy access may be obtained, where protection may be expected, and where the prospect of success is flattering, would incline many to press to the work, especially when they are informed that in the missionary seminary, they may probably acquire that degree of fitness for the work, an apprehension of the want of which, at present, operates as a discouragement, and keeps them back.

Evan. Int. vol. ii. p. 242

Address of the American board of Commissioners for Foreign Missions.

The American Board of Commissioners for Foreign Missions, solicit the serious and liberal attention of the christian public.

The Redeemer of men, who, although "he was rich, for our sakes became poor," just before he ascended up on high to give gifts unto men, gave it in special charge to his disciples to "go into all the world, and preach the gospel to every creature." Almost eighteen centuries have passed away since this charge was delivered, and yet a great proportion of our fellow men, ignorant of the gospel, are "sitting in the region and shadow of death." The promise, however, is sure, that the Son "shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession," and that the world "shall be filled with the knowledge of the glory of the Lord." The long expected day is approaching. The Lord is shaking the nations; his friends in different parts of Christendom are roused from their slumbers; and unprecedented exertions are making for the spread of divine knowledge, and the conversion of the nations. In our country, the missionary spirit is excited, and much has already been done for imparting the gospel to the destitute in our new and frontier settlements. But for the millions on our own continent, and in other parts of the world, to whom the gospel has never been preached we have yet those exertions to make, which comport with the Saviour's emphatical directions, and our distinguished advantages for promoting the great object, for which he came down from Heaven and laboured and suffered. A new scene, with us, is now opening. It is ascertained that several young men, of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for

life to the service of God, in the gospel of his Son, among the destitute, and are ready to go into any part of the unevangelized world, where providence shall open the door for their missionary labors. Is not this a divine intimation of something great and good? And does it not call, with impressive emphasis, for general attention and exertion? In the present state of the world, christian missions cannot be executed without pecuniary support. Shall this support be wanting? When millions are perishing for lack of knowledge, and young disciples of the Lord are waiting, with ardent desire to carry the gospel of salvation to them; shall those millions be left to perish, and that ardent desire be disappointed? Is there, then, in those, who are favoured with the gospel, the same mind, that was in Christ, when he freely gave his own blood for the redemption of men? Should not this reflection come home to the hearts of the rich, and of all who, by the bounty of the Saviour, have it in their power to contribute even their mites, for the salvation of those for whom he died!

Field for Missionary Exertions.

THE harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest. Mat ix. 37, 38.

Such as are but little acquainted with geography, or who have not attended particularly to the population of our globe, can form but an incompetent idea of the evils

ſin has produced, and of the loud call for fervent ſupplications and vigorous exertion. The ſubſequent ſtatement, it is believed, is ſo far from being extravagant, that if error exiſts it will be found in its deficiency and not in its exceſs.

HEATHEN OR PAGANS

for the moſt part worſhippers of idols, of prieſts, of the heavenly bodies, &c.

IN ASIA.

Places.	*Inhabitants.*
Samocida,	1,900,000
Kamtscatka,	906,000
Japan,	10,000,000
Adjacent Iſles,	4,955,000
New Holland,	13,000,000
New Zealand	1,140,000
New-Ireland,	2,000,000
The Friendly, Sandwich, Pelew, Society, Kurile, } Iſlands,	1,300,000
The Phillippine iſlands,	150,000
The Calamines, in which are ſome catholics,	250,000
Hither India,	50,000,000
Tibet,	10,500,000
Hindoſtan,	110,000,000
Iſle of Ceylon,	2,000,000
New Britain,	700,000
New Guinea,	950,000
New Caledonia,	200,000

Maldives, Java, Borneo, Timor, Sumatra, Celebes, Boutam, Pullo Lout, Molucca, — Islands in some of which there are many Mahometans.	17,000,000
Total in Asia,	226,951,000

IN AFRICA.

Negroland,	18,000,000
Congo,	2,000,000
Loango,	2,000,000
Benguela,	1,800,000
Angola,	1,500,000
Mataman,	2,000,000
Ajan,	2,500,000
Zanguebar,	3,500,000
Monoemugi,	2,000,000
Sofala,	1,000,000
Terra de Natal,	2,000,000
Caffraria,	2,500,000
Isle of St. Thomas,	10,000
Madagascar,	1,500,000
Total in Africa,	42,310,000

IN AMERICA.

Brazil,	15,000,000
Chili,	2,000,000
Paraguay,	10,000,000
Amazonia,	8,500,000
Peru	10,000,000
Terra Firma	10,000,000
Of negroes in a state of heathenism.	
The Little Antilles, contain	150,000
The Bahamans,	22,000

226,951,000
42,310,000
103,315,000
372,576,000
24,320,000
96,896,000

12,440,000
101,180,000
10,900,000
124,520,000

The Great Antilles,	300,000
The Carribees and other islands,	400,000
Guiana,	2,000,000
Terra Magellanca,	9,000,000
Old Mexico,	14,000,000
New Mexico,	15,000,000
Pagans north of the United States	3,000,000
West of the Mississippi,	4,000,000
Cumberland's isles,	10,000
Madre di Dios,	8,000
Terra del Fuego,	5,000
Total in America,	103,395,000

Of those who revere the false prophet Mahomet, and who are captivated with the errors of the Koran, there are:

IN EUROPE.

Turkey,	10,000,000
The Tartaries,	2,000,000
Isles Tenedos, Negropont and Lemnos	40,000
Other islands in the Archipelago & Mediter.	800,000
Total in Europe,	12,840,0000

IN ASIA.

Turkey in Asia,	20,000,000
Persia, (sect of Ali)	22,000,000
Arabia,	17,000,000
Great Tartary,	30,000,000
Isle of Maldives,	100,000
Isle of Boutam,	80,000
Scattered through the Indies,	10,000,000
Scattered through the Asiatic isles,	2,000,000
Total in Asia,	101,180,000

IN AFRICA.

Egypt,	2,000,000
Nudia,	2,500,000
States of Barbary,	3,000,000
Biledulgered,	2,000,000

Zaare,	800,000
Total in Africa,	10,300,000

Vaſt numbers of Jews are ſcattered through Europe Aſia, and Africa, and a few through North and South America, on whom, when Moses is read the vail reſteth even to this day.

The above ſtatement is drawn chiefly from a work publiſhed by Dr. Carey, in the year 1792, entitled "An Inquiry into the obligations of chriſtians to uſe means for the converſion of the heathen." It has been corrected as far as practicable by the works of geographers, travellers and navigators who have written ſince that time. Pan. vol. i. p. 556.

The Miſſionaries' Farewell.

KINDRED, and friends, and native land.
How ſhall we ſay farewell?
How, when our ſwelling ſails expand,
How will our boſoms ſwell!

Yes, nature, all thy ſoft delights,
And tender ties we know.
But love more ſtrong than death unites
To him that bids us go.

Thus, when our every paſſion moved,
The guſhing tear-drop ſtarts;
The cause of JESUS, more beloved,
Shall glow within our hearts.

The ſighs we breathe for precious souls,
Where he is yet unknown,
Might waft us to the diſtant poles,
Or to the burning zone.

With the warm wiſh our bosoms ſwell,
Our glowing powers expand;
Farewell, then we can ſay farewell!
Our friends, our native land!

.....

Farewell to the Miſſionaries.

SOVEREIGN, of worlds! diſplay thy pow'r,
Be this thy Zion's favor'd hour;
Bid the bright morning ſtar ariſe,
And point the nations to the skies.

Set up thy throne where ſatan reigns,
On Afric's ſhore on India's plains;
On wilds and continents unknown—
And be the universe thine own!

Speak—and the world ſhall hear thy voice;
Speak—and the deſerts ſhall rejoice!
Scatter the ſhades of moral night;
Let worthleſs Idols flee the light!

Truſting in him, dear brethren, rear
The goſpel ſtandard void of fear:
Go ſeek with joy your deſtin'd ſhore,
To view your native land no more.

Yes—Christian Heroes!—go—proclaim
Salvation through IMMANUEL'S name;
To India's clime the tidings bear,
And plant the Rose of Sharon there.

He'll shield you with a wall of fire,
With flaming zeal your breasts inspire;
Bid raging winds their fury cease,
And hush the tempest into peace.

And when our labours all are o'er.
Then we shall meet to part no more;
Meet with the blood-bought throng to fall,
And crown our Jesus, Lord of all!

THE END.